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HISTORICAL SKETCH
OF THE
SYNOD OF PHILADELPHIA.

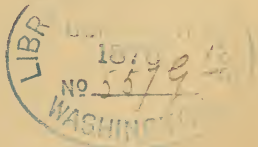
✓
BY R. M. PATTERSON,
PASTOR OF THE SOUTH PRESBYTERIAN CHURCH, PHILADELPHIA ;

AND
BIOGRAPHICAL SKETCHES
OF

Distinguished Members of the Synod of Philadelphia.

BY THE REV. ROBERT DAVIDSON, D.D.

PHILADELPHIA :
PRESBYTERIAN BOARD OF PUBLICATION,
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## ACTION OF THE SYNOD OF PHILADELPHIA.

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THE following citations from the minutes of the Synod of Philadelphia will show the circumstances under which the papers embraced in this volume were prepared and are published :

SATURDAY, October 17, 1874.

The committee on centennial exercises presented the following report, which was accepted and adopted :

The committee appointed to consider and report upon the question of centennial exercises during the sessions of Synod the coming year begs leave to recommend as follows :

1. That the afternoon following the organization of the Synod be spent in services commemorative of God's providential dealings with this body during the last century, the particular order of these services to be arranged by the committee on devotional exercises.

2. That these exercises consist of the reading of appropriate scriptures, of prayer and praise, the reading of the papers specified below, and voluntary addresses by members of the Synod.

3. That the Rev. R. M. Patterson be appointed to present a brief historical sketch of the Synod during the past century.

4. That the Rev. Robert Davidson, D. D., be appointed to present brief biographical sketches of distinguished members of this Synod who have lived and died during the same period.

#### 4 ACTION OF THE SYNOD OF PHILADELPHIA.

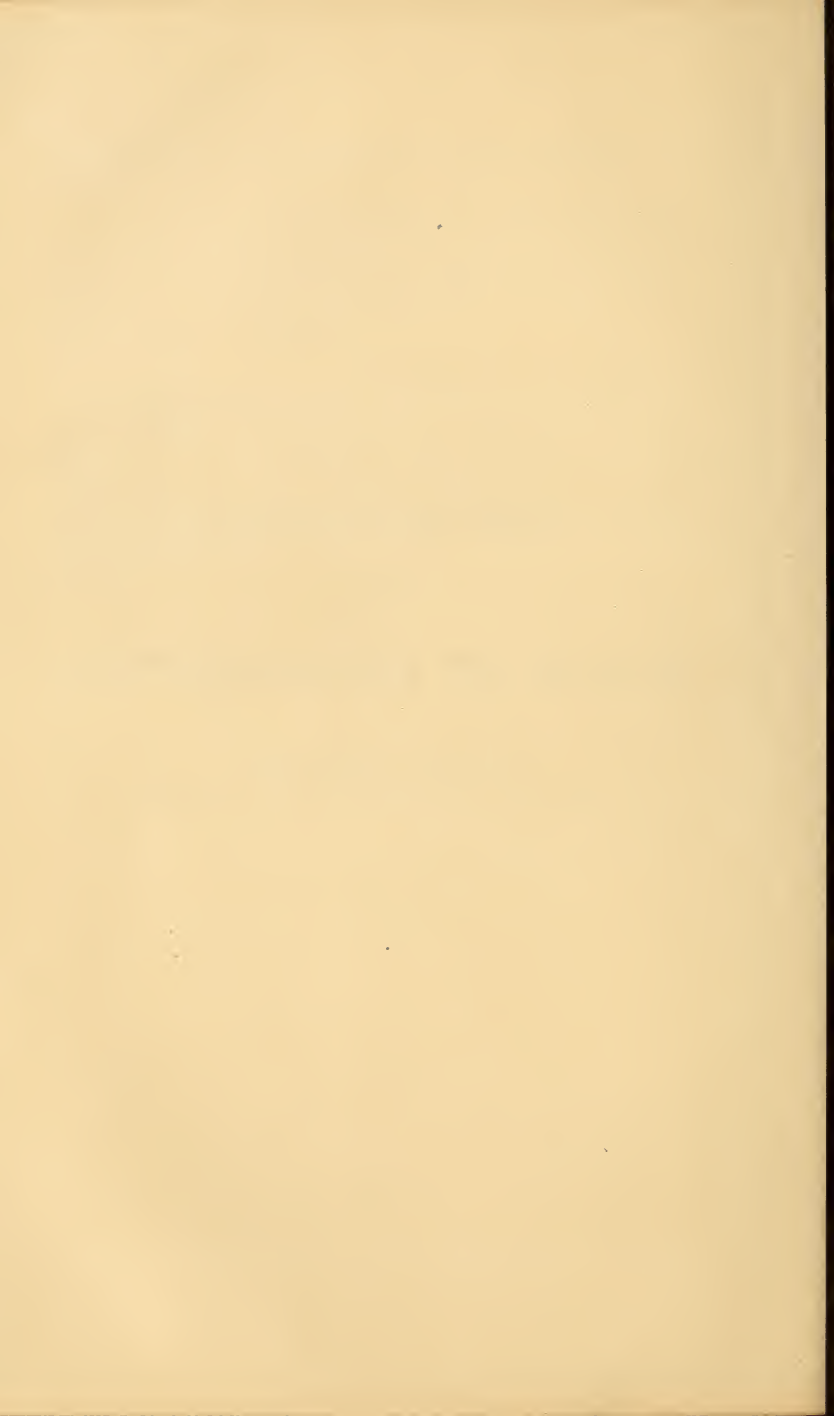
In pursuance of this action, the discourses here given were delivered to the Synod in session at Pittston, Pa., on October 22, 1875, and the following minute was adopted :

SATURDAY, October 23, 1875.

*Resolved*, That the thanks of the Synod be tendered to Messrs. Davidson and Patterson for the interesting and able centennial papers read by them yesterday, and that copies of the same be requested for publication.

HISTORICAL SKETCH  
OF THE  
SYNOD OF PHILADELPHIA.

By R. M. PATTERSON,  
PASTOR OF THE SOUTH PRESBYTERIAN CHURCH, PHILADELPHIA.



# HISTORICAL SKETCH

OF THE

## SYNOD OF PHILADELPHIA.

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THE history of the Presbyterian Church, as an organism of congregations, in the United States of America, commences with the year 1705 or 1706, when seven ministers who were laboring as pastors and missionaries in Maryland, Delaware, and Philadelphia with the country surrounding it in Pennsylvania and New Jersey, associated themselves together as a presbytery.\*

\* The seven pioneers of American Presbyterianism were Francis Makemie, Samuel Davis, John Wilson, Jedediah Andrews, Nathaniel Taylor, George McNish and John Hampton. The Synod of Philadelphia, as constituted in 1788, covered the fields in which they had all labored, so that in our history they really belong to this body. It is well known that the first leaf of the minutes of the Presbytery has been lost. The particulars of the organization are, therefore, unknown. But at a meeting on October 27, 1706, for the examination and ordination of Mr. John Boyd, Messrs. Makemie, Andrews and Hampton were present, and Mr. Makemie was moderator. At the first regular meeting about which we have certain information, and which commenced March 22, 1707, Messrs. Wilson,

The General Presbytery, thus constituted, continued in form and name until 1716, when it resolved itself into a Synod, and divided into three subordinate meetings or Presbyteries.\* The body

Andrews, Taylor and McNish were present, with four elders, Joseph Yard, William Smith, John Gardner and James Stoddard. Mr. Wilson was chosen moderator and Mr. McNish clerk. Of course the names of these first recorded members and officers of the Presbytery, to which our Synod was the territorial successor, should be embalmed in any sketch of the Synod. It ought to be added that particular congregations had been in existence for some time. "The early history of the Presbyterian Church in this country is involved in no little obscurity, owing principally to the fact that those who originally composed it, instead of forming a compact community, were widely scattered throughout the different colonies. It is evident, however, that several churches were established some time before the close of the seventeenth century. In Maryland there were the churches of Rehoboth, Snow Hill, Upper Marlborough, Monokin and Wicomico, the first mentioned of which is commonly considered the oldest, and was probably formed several years before 1690. The church on Elizabeth River, in Virginia, is supposed by some to date back to nearly the same period, but the exact time of its origin cannot be ascertained. The churches in Freehold and Woodbridge, N. J., were constituted in 1692, and the first church in Philadelphia, as nearly as can be ascertained, in 1698. In New Castle, Del., in Charleston, S. C., and in some other places, Presbyterian churches were planted at a very early period."—*Dr. Sprague's Annals of the American Pulpit*, iii. xi.

\* The resolution of 1716 provided for four Presbyteries—Philadelphia, New Castle, Snow Hill and Long Island; but Snow Hill was never organized. "The Presbytery of Long Island embraced the province of New York; Philadelphia Presbytery covered East and West Jersey and so much of Pennsylvania as lay north of the great valley. All the other churches belonged

under its new designation met September 17, 1717. The Rev. Jedediah Andrews was its first moderator, and the Rev. Robert Wotherspoon its first clerk.

The number of ministers in the organization had increased to seventeen, of whom thirteen, with six ruling elders, were present at the constitution of the body. The territory occupied by them extended along the Atlantic slope from Long Island to Virginia.

The Synod grew slowly in numbers and extent. After an existence of seventy-two years, during which it was in 1745 unhappily divided into two rival bodies, but happily reunited in 1758 as the Synod of New York and Philadelphia—blessed by the great revival of the last century and injured by the dissensions that marred the movement; battered by the storm of the Revolution, but coming out of it crowned with honor—it transformed itself in 1788 into a General Assembly, and constituted the four subordinate Synods of New York and New Jersey, Philadelphia, Virginia and the Carolinas.

A hundred years ago, therefore, the Synod of Philadelphia, in the position which it occupies in our fully-developed ecclesiastical system, did not exist. When the Revolutionary war broke out, there was in the country the one General Synod of

to New Castle Presbytery, the project of forming the ministers on the peninsula between the Delaware and the Chesapeake into the Presbytery of Snow Hill having failed.”—*Webster's History of the Presbyterian Church in America*, p. 95.

New York and Philadelphia, with its eleven subordinate Presbyteries of New York, New Brunswick, Philadelphia First, Philadelphia Second, New Castle, Donegal, Lewes, Hanover, Orange, Dutchess and Suffolk. The number of congregations and communicants who were under the care of those Presbyteries cannot be given. They had about one hundred and thirty-five ministerial members. Verily, the colonists who were precipitated into the weary and harassing eight years' contest were but sparingly provided with spiritual leaders. From Massachusetts to the Carolinas, among three millions of people, there were scattered not many more Presbyterian preachers than now dwell in the midst of the seven or eight hundred thousand inhabitants of the city of Philadelphia. If our country were to-day supplied only in the same proportion as the struggling colonies were, it would have less than two thousand Presbyterian ministers, instead of the five thousand seven hundred who are upon the denominational rolls North and South, which were one and ought to be one again.

The numerical force of the whole body in 1788, when its various organizations were developed into their present form and relation, was sixteen Presbyteries, one hundred and seventy-seven ministers, one hundred and eleven probationers and four hundred and nineteen congregations, of which two hundred and four, or nearly one-half, were destitute of pas-

tors, and many of them were only the shadow of a name.\*

Of this force the Synod of Philadelphia had under its jurisdiction, at its organization, sixty-seven ministers, two probationers and one hundred and thirty-one congregations, forty of which were destitute of pastors, while a large proportion of the others were associated as collegiate charges. It embraced five of the Presbyteries: Philadelphia, with thirteen ministers and twenty-one congregations; New Castle, with sixteen ministers and twenty-four congregations; Lewes, with six ministers and nineteen congregations; Baltimore, with six ministers and twelve congregations; and Carlisle, with twenty-six ministers and fifty-five congregations. It covered the State of Pennsylvania east of the Allegheny Mountains, the southern part of New Jersey, Delaware, Maryland, and a small slice of Virginia.

The first meeting of the Synod was held in the First church, Philadelphia, on the third Wednesday, the 15th of October, 1788. Only sixteen ministers and seven ruling elders were present. The Rev. John Ewing, pastor of the First church and provost of the University of Pennsylvania, preached the opening sermon from 2 Cor. iv. 5. The Rev.

\* That was the array of our denomination in 1788, the year in which our national government was formed. Place side by side with these figures the reports which show the present strength of the Presbyterian Church North and South: 241 Presbyteries, 6394 ministers and licentiates, and 6796 congregations, with their 613,368 communicants.

James Sproat, pastor of the Second church, Philadelphia, was chosen moderator; and the Rev. George Duffield, pastor of the Third church, was appointed stated clerk. The first treasurer of the body was Isaac Snowden, who was elected in 1789.

The closing decade of the last century and the opening decade of the present century did not witness any decided advance of our forces. In 1807\* there were in the whole Synod eighty-one ministers, one hundred and twenty-eight congregations, seven licentiates, and five thousand six hundred and fifty-two communicants, and the reported benevolent contributions were \$1412.† Thus in the nineteen years‡ that followed the organization of the body there was a gain of only fourteen ministers and a loss of three congregations.

It took the country a long time to recover from the desolating influence of the Revolutionary war. The churches especially had been in every way injured by it; and the Presbyterian pastors and edifices had been assailed with peculiar venom by the royalists. "It was a great object with the British officers to silence Presbyterian preachers as far as possible, and with this view they frequently des-

\* That was the first year in which every Presbytery made a report to the Synod, and also the first in which the number of communicants was included in the returns.

† The sums reported for similar objects in 1788 had been £79 12s. 3d.

‡ I cannot give the statement for the exact twenty years, because in 1808 the reports were not complete.

patched parties of light horse into the country to surprise and take prisoners unsuspecting clergymen."\* Infidelity, too, through the French associations of the government, had become fashionable, and was blighting in its influence on the country. Moreover, the tide of emigration was to the western part of the State and to the regions west and south-west of it. The increase of population there, with the growth of the denomination, led to the formation in 1802 of the Synods of Pittsburg and Kentucky. But the legitimate progress in our portion of the vineyard was temporarily checked. The western and north-western section of the Synod was, however, a sharer in the growth; and therefore, in 1794, the Presbytery of Huntingdon was formed out of the Presbytery of Carlisle. Three years later, in 1811, the Presbytery of Northumberland was also erected.

The next decade was more favorable in its exhibition. In 1817 there were in the Synod one hundred and one ministers, ten licentiates, one hundred and sixty-four churches and nine thousand one hundred and fifty-five communicants, whose reported collections for benevolent causes were \$1532. This was an increase of one-fourth in the number of ministers and congregations, and more than three-fifths in the rolls of communicants.

In 1827 † one hundred and thirty-one ministers,

\* Futhey's "History of the Upper Octorara Church," p. 75.

† In that year the reports made to the Assembly embraced

two hundred and six congregations and twenty thousand communicants were reported. In the course of the year, one thousand one hundred and seventy-seven new communicants had been added to the churches, and two hundred and thirty-one adults and one thousand six hundred and thirty-nine infants had been baptized. The moneys reported for benevolent objects amounted to \$5082.

In that decade the membership of the churches had more than doubled.

Ten years more bring us to the threshold of our divided house. The Synod still covered substantially the same territory. The Presbyteries of Philadelphia Second, Philadelphia Third, and Wilmington, appeared as some of the fruits of the divisive controversy which was raging. But scarcely any solid growth was exhibited. On the rolls in 1837 were one hundred and eighty-two ministers, two hundred and twenty-four congregations and twenty thousand and sixteen communicants—an increase in nine years of only fifty ministers, eighteen churches and sixteen communicants.

In this respect, though not in as great a degree, this section of the denomination exhibited the condition of the body at large. "The growth of the Presbyterian Church in this country has never been

for the first time the additions to the communion rolls and the baptisms during the year.

more rapid than during the first half" of the septennate from 1830 to 1837. "In the preceding five years there had been an advance until then unprecedented; but even this was exceeded by the results set forth in the Assembly's reports for some years subsequent to 1829. . . . But the rapid increase during the earlier portion of the period was largely offset by an actual decrease of membership from 1834 to 1837." \*

Internecine war, excited controversy, unhappy personal alienations, consumed much of the spiritual power of the Church. Even a good man, working in a good cause, cannot, while unduly excited, properly concentrate his powers and accomplish the largest results. Much more is an organized body of men whose counsels are disturbed by questions that affect its fundamental position crippled by an inherent weakness. In the Church of Christ periods that have been marked by doctrinal and ecclesiastical conflicts, however necessary those conflicts may have been for the maintenance and development of the truth, have not been times of peculiar spirituality and saving growth. And on the field of this Synod were waged some of the sharpest struggles in a contest which none of us desire to reopen.

The figures that I have given for 1837 indicate the strength of the Synod in the troublous days

\* Dr. Gillett's "History." The total membership in the whole country in 1834 was 247,964; in 1836, only 219,126.

which preceded the division, and the force which broke itself into two for a generation.\*

A few temporary changes had been made in the constitution of the body. In 1823 the Presbytery of the District of Columbia was formed out of the Presbytery of Baltimore. In 1833 the Synod of the Chesapeake was constituted partially out of this Synod, embracing the Presbyteries of the District of Columbia, Baltimore and East Hanover; but it was dissolved in the following year. In 1834 the Second Philadelphia, Wilmington and Lewes Presbyteries were erected into the Synod of Delaware; but it also was dissolved in 1835, and its Presbyteries reannexed to this Synod.

In 1838, as one of the movements resulting from the division of the Church, the ministers and congregations belonging to the Presbyteries of Wilmington, Lewes, Philadelphia Second, Philadelphia Third, Carlisle, Huntingdon and Northumberland, adhering to the so-called New School branch, were set off from the Synod of Philadelphia and constituted as the Synod of Pennsylvania. It met in the Eleventh church, Philadelphia, on the 11th of July, 1838, and was opened with a sermon by the Rev. E. W. Gilbert, who was also chosen moderator. The Rev. John L. Grant was elected its stated clerk, and the Rev. Robert Adair permanent clerk. Its constitution, however, was afterward changed

\* No complete reports were made in the two years succeeding the disrapture.

so as to embrace the Presbyteries of Wilmington, Lewes, Philadelphia Second, Harrisburg, Pittsburg and Erie.

The strength of this organization, when first reported in 1840, was seventy-five ministers, eighty-seven congregations and nine thousand seven hundred and seven communicants.\*

The same year the membership of the Synod of Philadelphia was one hundred and fifty-seven ministers, one hundred and ninety-eight congregations and seventeen thousand three hundred and thirty-seven communicants.

The new Synod of Pennsylvania, it will be observed, extended beyond the limits of the Synod of Philadelphia, crossing the Alleghenies and reaching to the western border of the State. But in 1843 the ministers and congregations in the Presbyteries of Erie, Meadville and Pittsburg were detached from it and formed into the Synod of West Pennsylvania, the first meeting of which was ordered to be held in Meadville, Crawford county, on the third Tuesday of October, and to be opened with a sermon by the Rev. D. H. Riddle.

That withdrew from the Synod of Pennsylvania nineteen ministers, thirty-five congregations and two thousand three hundred and sixty-six communicants, and left in its bounds sixty-six ministers, sixty-eight churches and ten thousand eight hundred and eighty-nine communicants.

\* There was, however, no return from Pittsburg Presbytery.

After this offset the Synod of Pennsylvania of the one branch and the Synod of Philadelphia of the other were in their territorial extent substantially conterminous.

But the latter body grew to be unwieldy, and was materially changed.

Within its bounds the Presbytery of West Jersey was in 1839 formed out of the Presbytery of Philadelphia. In 1842 the Presbytery of Donegal was constructed out of the Presbytery of New Castle.\* In 1850 the Presbytery of the Eastern Shore was set off from the Presbytery of Baltimore. Then, in 1854, the Synod of Baltimore was formed, largely out of the Synod of Philadelphia. It was composed of the ministers and congregations in the Presbyteries of Carlisle, Baltimore, and Eastern Shore, which had belonged to this Synod, and the Presby-

\* There had been an older organization of that name in the Church. In 1732 the Presbytery of *Dunagall* was erected "in Lancaster county." It grew to be one of the most important and pronounced powers in the denomination, and continued until 1786, when, in the division of Presbyteries that was made as a preparation for the creation of the Assembly, it was broken into the two Presbyteries of Baltimore and Carlisle. As the latter was appointed to meet on the day to which the old Presbytery had adjourned, it would be considered as the legal successor of the ancient organization. In 1842 the old name was restored to the roll, though the body to which it was attached was carved out of a Presbytery that covered a different field. In the reconstruction of Presbyteries after the reunion in 1870 it again disappeared, the Presbytery of Westminster being constituted its legal successor.

tery of Winchester, from the Synod of Virginia. It took away from this Synod seventy-one ministers, eighty-four congregations and seven thousand eight hundred and forty-four communicants, leaving on our roll six Presbyteries, one hundred and sixty-three ministers, one hundred and eighty-two churches and twenty-five thousand three hundred and forty-two communicants.

The two Synods of Philadelphia and Pennsylvania continued without any further lessening of their territory during the rest of the days of their separation. In 1870, the year of the reunion, the latter reported five Presbyteries (the District of Columbia, Harrisburg, Philadelphia Third, Philadelphia Fourth and Wilmington), one hundred and eighteen ministers, ninety-six churches and seventeen thousand nine hundred and thirty-four communicants; and the former, eight Presbyteries (Donegal, Huntingdon, New Castle, Philadelphia, Philadelphia Central, Philadelphia Second and Shanghai), two hundred and forty-four ministers, three hundred and twenty churches and thirty-two thousand three hundred and ninety-eight communicants.

The reunited Assembly reconstructed its Synods and Presbyteries almost invariably by State and county lines. Blending together the main portions of the Synods of Philadelphia and Pennsylvania, it reconstituted them in the present Synod of Philadelphia as their legal successor, but limited it in territory to the eastern quarter of the State of Penn-

sylvania, so as to embrace the ministers and congregations in the counties of Bradford, Sullivan, Luzerne, Schuylkill, Lebanon, York, Wayne, Pike,\* Monroe, Northampton, Lehigh, Bucks, Montgomery, Chester, Delaware and Philadelphia. To it was also attached the missionary Presbytery of Western Africa.

This detached the important portions of the old Synods that were embraced in the Presbyteries of the District of Columbia, Harrisburg, Wilmington, Huntingdon and New Castle, and placed them, with several churches in New Jersey that had been connected with the Philadelphia Presbyteries, in the reconstructed Synods of Harrisburg, Baltimore and New Jersey. On the other hand, it included the ministers and churches in the north-eastern portion of Pennsylvania, which in the Presbyteries of Montrose, Susquehanna, Luzerne and Newton had been in the old Synods of New Jersey, and of New York and New Jersey.

Our Synod, thus materially altered in its bounds and modified in its membership, met for the first time in the Spring Garden church, Philadelphia, on the 21st of June, 1870, and was opened with a sermon by the Rev. Calvin W. Stewart on Matt. xxviii. 19. The Rev. Elias J. Richards was chosen moderator, the Rev. W. E. Moore stated clerk, the

\* Except the Milford church, on the Delaware, which was on special request connected with the Presbytery of Hudson, Synod of New York.

Rev. W. M. Rice permanent clerk, and the Hon. J. Ross Snowden treasurer.\*

That meeting in June was held under the order of the Assembly, merely to reconstruct the Presbyteries and to organize the body for its future operations. Having performed these duties,† it

\* Mr. Moore having afterward removed from the bounds of the Synod, the Rev. W. M. Rice was chosen stated clerk and the Rev. B. B. Hotchkin permanent clerk. They still hold those offices.

† The following is the text of the act reconstructing the Presbyteries:

ACT CONSTITUTING THE PRESBYTERIES OF THE  
SYNOD OF PHILADELPHIA.

In the Synod of Philadelphia, as constituted by the General Assembly of 1870, viz.: "The Synod of Philadelphia is hereby constituted to consist of the Presbyteries and parts of Presbyteries included in the district between the eastern line of Pennsylvania and the western lines of the counties of Bradford, Sullivan, Luzerne, Schuylkill, Lebanon and York; and to it is also attached the Presbytery of Western Africa, to meet on the 21st day of June, 1870, at 8 p. m., in Spring Garden church, Philadelphia, and to be opened with a sermon by the Rev. C. W. Stewart, or in his absence by ———. And the Synod of Philadelphia is hereby declared to be the legal successor of the Synods of Philadelphia and Pennsylvania, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable for the performance of all the duties, of those Synods"—in session at Philadelphia, June 21, 1870, it was

*Resolved*, That in accordance with the instructions of the General Assembly, the following Presbyteries be and are hereby formed out of the ministers and churches constituting the Synod:

1. *The Presbytery of Philadelphia South* is hereby constituted

adjourned to meet in the First church of Scranton, on Tuesday, October 18, 1870, when the Rev. James W. Dale was chosen moderator.

The first reported strength of the Synod, in its new form, was made in 1871. It had then eight to consist of the ministers and churches in the city and county of Philadelphia south of the centre of Market street, and between the Delaware River and the western line of the city; to meet in the Spring Garden church on the 23d day of June, 1870, immediately after the adjournment of Synod; the Rev. Z. M. Humphrey, D. D., or in his absence the oldest minister present, to preside until a moderator is chosen. And the Presbytery of Philadelphia South is hereby declared to be the legal successor of the Presbyteries of Philadelphia and Philadelphia Fourth, and, as such, entitled to the possession of all the rights and franchises, and liable for the performance of all the duties, of those Presbyteries. [The word *south* was at the next meeting stricken from the title of this Presbytery.]

2. *The Presbytery of Philadelphia Central* is hereby constituted to consist of the ministers and churches in the city and county of Philadelphia between the centre of Market street and the centre of Allegheny avenue and the Delaware River and the western line of the city; to meet in the Spring Garden church on the 23d of June, 1870, immediately after the adjournment of the Synod; the Rev. George W. Musgrave, D. D., or in his absence the oldest minister present, to preside until a moderator is chosen. And the Presbytery of Philadelphia Central is hereby declared to be the legal successor of the Central Presbytery of Philadelphia and of the Presbytery of Philadelphia Third, and, as such, is entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Presbyteries.

3. *The Presbytery of Philadelphia North* is hereby constituted to consist of the ministers and churches in the counties of Bucks and Montgomery, and in the city and county of Philadelphia north of the centre of Allegheny avenue; to meet at 8½ A. M.,

Presbyteries, three hundred ministers, twenty licentiates, fifty-three candidates for the ministry, two hundred and sixty-one churches and forty thousand

on the 23d of June, 1870, in the Spring Garden church; the Rev. S. T. Lowrie, or in his absence the oldest minister present, to preside until a moderator is chosen. And the Presbytery of Philadelphia North is hereby declared to be the legal successor of the Second Presbytery of Philadelphia, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of that Presbytery.

4. *The Presbytery of Chester* is hereby constituted to consist of the ministers and churches in the counties of Chester and Delaware; to meet in the Spring Garden church at 8½ A. M., June 23, 1870; the Rev. B. B. Hotchkin, or in his absence the oldest minister present, to preside until a moderator is chosen. And the Presbytery of Chester is hereby declared to be the legal successor of the Presbytery of New Castle, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of that Presbytery.

5. *The Presbytery of Westminster* is hereby constituted to consist of the ministers and churches in the counties of York, Lancaster and Lebanon; to meet in the Spring Garden church at 8½ A. M., June 23, 1870; the Rev. C. W. Stewart, or in his absence the oldest minister present, to preside until a moderator is chosen. And the Presbytery of Westminster is hereby declared to be the legal successor of the Presbytery of Donegal, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of that Presbytery.

6. *The Presbytery of Lehigh* is hereby constituted to consist of the ministers and churches in the counties of Berks, Lehigh, Northampton, Monroe, Carbon, Schuylkill and that part of Luzerne south of the Wilkesbarre Mountain; to meet in the Spring Garden church at 8½ A. M., June 23, 1870; the Rev.

two hundred and ten communicants. Its Sabbath-schools numbered forty-nine thousand three hundred and sixty members. The additions to the communion rolls during the year had been, on examination and profession, two thousand six hundred and sixty-six, and on certificate one thousand six hundred and seventy-six. The baptisms had been, of adults, seven hundred and thirty-seven, and of infants one thousand seven hundred and forty-one. The moneys raised for congregational purposes amounted to \$652,421, and for benevolent causes \$310,703, or \$963,124 in all.

To complete the exhibit, I should add that the latest reports, those made to the Assembly through the Presbyteries last April, sum up as follows: three hundred and fifty-six ministers, nineteen licentiates, fifty-eight candidates, two hundred and eighty-eight churches, three thousand two hundred

J. R. Eckard, D. D., or in his absence the oldest minister present, to preside until a moderator is chosen.

7. *The Presbytery of Lackawanna* is hereby constituted to consist of the ministers and churches within the counties of Bradford, Susquehanna, Sullivan, Wayne, Wyoming, Pike and that part of Luzerne north of the Wilkesbarre Mountain; to meet in the Spring Garden church on the 23d of June, 1870, immediately after the adjournment of Synod; the oldest minister present to preside until a moderator is chosen. And it is hereby declared that the Presbytery of Lackawanna is the legal successor of the Presbyteries of Luzerne, Montrose and Susquehanna, and, as such, is entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Presbyteries.

and two additions on examination, and one thousand five hundred and seven on certificate, fifty-four thousand seven hundred and thirty-seven communicants, eight hundred and eighty adult and one thousand eight hundred and fifty-six infant baptisms, fifty-seven thousand three hundred and forty-two Sabbath-school members, and contributions of \$1,069,155, of which \$724,200 were for congregational and \$344,955 for benevolent causes.

These are the main facts in reference to the formation of the Synod, the changes that have been made from time to time in its constitution, and its strength at important eras in its history. A turn in the kaleidoscope will exhibit some of these facts in new combinations and bring up others that will give a clearer idea of the progress of the Church.

The General Presbytery, formed in 1706, and the Synod of Philadelphia, as constituted in 1788, were almost conterminous geographically; and the general history of the denomination in our country is, in its commencement, the history of this body. But in its increase and development the Synod has, as we have seen, thrown off from time to time important portions of its territory and large elements of its strength in the formation of co-ordinate Synods. A comparison of the reported figures of the Church in that territory at prominent eras of its history will show the growth with which it has been favored.

In that territory there were in 1706 seven ministers and probably nine congregations; in 1788,

sixty-seven ministers and one hundred and thirty-one congregations; in 1807, eighty-one ministers, one hundred and twenty-eight congregations and five thousand six hundred and fifty-two communicants; in 1836, one hundred and eighty-two ministers, two hundred and twenty-four churches and twenty thousand and sixteen communicants; and last April, in the fifteen Presbyteries which now spread through it, there were six hundred and seventy-two ministers, six hundred and thirty-two churches and eighty-eight thousand six hundred and ninety-five communicants.

Thus, notwithstanding the immense sweep which the population of the country has taken from the narrow Atlantic slope down to the Gulf of Mexico, around to the Pacific, up to the great lakes and across the Rocky Mountains, and notwithstanding the steady missionary extension of the Church through the regions beyond its narrow confines in 1788, so firm has been the hold of the denomination on the comparatively small section of the country which was dotted by the congregations under the care of the Synod that about one-seventh of the strength of the whole Church, North and South, is found to-day in the geographical bounds of this organization as originally constituted.

If we confine our attention to the part of the territory to which the Synod is now restricted, we shall find that the increase has been even more favorable.

Of the seven ministers who constituted the General Presbytery in 1707, only the Rev. Jedediah Andrews, with his church, the First Philadelphia, was in our present synodical bounds.

In 1717, of the seventeen ministers who were in the General Synod, only two were in this territory, the Rev. Mr. Andrews, with his church, and the Rev. Malachi Jones, at Abington, Montgomery county; while the Great Valley church, Chester county, and the Neshaminy church, Bucks county, were destitute of pastors; two ministers, therefore, and four churches.\*

In 1788, of the sixty-seven ministers and one hundred and thirty-one congregations which were constituted into the Synod, eighteen ministers and twenty-seven congregations were in this territory. They were as follows: In the Presbytery of Philadelphia, the Rev. James Sproat and the Rev. Ashbel Green, pastors of the Second church, Philadelphia; George Duffield, of the Third church; John Ewing, of the First church; John Simonton, of the Great Valley church, Chester county; Francis Peppard, of the Allen Township church; James Boyd, Newton and Bensalem; William M. Tennent, Abington, Norrington and Providence; Nathaniel Irwin, Neshaminy; James Grier, Deep Run. Pres-

\* Lest any one remember and be misled by the statement of the Presbytery to the Presbytery of Dublin in 1710 that there were then five churches in Pennsylvania, it should be noted that Pennsylvania then included what is now the State of Delaware.

bytery of New Castle: the Rev. Robert Smith, pastor of the Pequea church; Colin McFarquhar, Donegal; James Latta, Chestnut Level; Alexander Mitchell, Upper Octorara and Doe Run; James Anderson, Middletown, Chester county; Nathaniel W. Semple, Leacock, Lancaster and Middle Octorara; John E. Finley, Fagg's Manor; Nathan Grier, Forks of Brandywine. Vacant churches: in Philadelphia Presbytery, Tinicum and Penn's Neck; in New Castle Presbytery, New London and Little Britain; in Carlisle Presbytery, York Town.\*

In 1836, of the one hundred and eighty-two ministers, two hundred and twenty-four congregations and twenty thousand and sixteen communicants which were embraced in the Synod, one hundred and sixteen ministers, one hundred and twenty-nine congregations and ten thousand nine hundred and ninety-five communicants were in our present bounds.

In 1870, when the Synod was reconstituted with its existing boundaries, it contained three hundred and sixteen ministers, two hundred and sixty-two churches and thirty-nine thousand five hundred and six communicants.

It now numbers three hundred and fifty-six ministers, two hundred and eighty-eight churches and forty-five thousand seven hundred and thirty-seven communicants.

\* The churches of Tinicum and Penn's Neck are, I believe the only ones that have died out.

Thus the absolute increase has been large. More gratifying still has been the proportionate growth.

In 1836 the population of the counties which are now covered by the Synod was about eight hundred thousand.\* Our communicants numbered ten thousand nine hundred and ninety-five. In 1870 the general population of the counties was one million four hundred and sixty thousand four hundred and ninety-four; our communicants were thirty-nine thousand five hundred and six. The population has not doubled. It is now only about three-fourths greater than it was in 1836. Our communion rolls are nearly three and three-fourths larger than they were then. The advance of the general population is seventy-five per cent.; that of the Church, three hundred and seventy-five per cent. In one generation the proportionate numerical growth of the Synod has been five times greater than that of the State.†

\* In 1830 it was six hundred and ninety-four thousand and eighty; and in 1840, eight hundred and eighty-six thousand seven hundred and twenty.

† I draw the comparison with 1870 because we have no census returns later than that, and I wish to make positive statements rather than estimates. The other year embraced is 1836. I select that because then, for the first time, the membership of the individual churches was published. Before that, from 1807, the Presbyteries forwarded to the Assembly only the gross number of members in their bounds, without specifying the number in each church. Of course, as the Presbyterial boundaries were not limited by the present

This comparison of communicants cannot be carried back to the organization of the Synod. But another comparison with that period can be made which is equally suggestive. In 1790 the general population of the counties was two hundred and seventy-three thousand nine hundred and eight; the Synod had been ushered into existence with eighteen ministers and twenty-seven congregations in those counties. In 1870 the population was one million four hundred and sixty thousand four hundred and ninety-one; our ministers three hundred and thirteen, and congregations two hundred and sixty-two. The population now is, therefore, a little more than five times what it was in 1788, while our ministers are seventeen times and our congregations are nearly ten times more numerous. Relatively, therefore,

synodical lines, the figures could be obtained only from the separate sessional records. The work of securing them would be tedious, even if possible. But, in fact, it was not for a long time the rule to keep sessional records. The meetings of sessions in the last century were often informal gatherings. On the communion morning the pastor and elders would meet on the lawn at the side of their edifice, and beneath heaven's blue vault receive applicants for admission to the Lord's Table, and make no record of the fact, though the pastor would keep the total number of members that were under his care, and could mention that to Presbytery. Moreover, minutes, when kept, were not always taken up to the higher court. The statement will sound strange to Presbyterians of to-day that as late as 1824 the First church, Philadelphia, and the Great Valley church, Chester county, submitted no sessional records to their Presbytery, and were excused on the ground of conscientious scruples against the practice.

the people are now twice as well provided with Presbyterian churches, and three times as well provided with those who do the work of the ministry in them, as they were at the commencement of the Synod's history; and when we are reminded that the edifices of to-day, and the congregations of communicants worshiping in them, are much larger than those of eighty years ago, we shall feel convinced that the number of members has proportionally advanced much beyond that of the congregations and ministers; so that, instead of the general population outstripping the churches, and the churches less and less providing for the people and drawing from the world, the churches are gaining, not as rapidly, indeed, as we should desire, but still gaining decidedly on the population, and leavening it with the influences of the gospel in a constantly increasing measure.

The development of the grace of liberality in the churches has been in a greater degree than that of their numerical strength.

The five thousand six hundred and fifty-two communicants in the Synod of 1807 contributed through their sessions \$1412 for benevolent objects. For similar causes the forty-five thousand seven hundred and thirty-seven communicants in our churches last year contributed \$344,955.

A membership eight times larger contributed two hundred and forty-four times more money. The growth in the money columns is more than

thirty times greater than that of the membership column.\*

Are the members of our churches, as a mass, thirty times wealthier than they were seventy years ago? With the enormously advanced cost of living, which must be considered as an offset to the increase of income, of wages and of salary, are they, in fact, any richer at all? Do not the figures show that there has been a development of the grace of liberality, for which, as produced by God, we should glorify him?

Our American historian has declared that "a richly endowed church always leans to Arminianism and justification by works."† Statements should not be made and appeals should not be published which, forgetting the struggle for life that the masses are compelled to wage, and censuring the poor as well as the rich, tend to make the impression that a denomination whose peculiarity is its Calvinism, which magnifies justification by faith, and whose endowment is found in the voluntary offering of its members, is running behind in the use of its endowment in the work of the Lord. The facts are that the Presbyterian Church is the most liberal of all the denominations, and that its congregations of to-day are in this grace far ahead of any preceding gene-

\* The reports of 1807 are doubtless not as complete as those of 1875, but I suspect they embraced nearly all that was worth reporting.

† Bancroft's "History of the United States," ix. 503.

ration. No one will contend that it has reached anything like the consecration of a tithe of its resources to God. But the way to continue its development in this line is gratefully to make prominent what has been accomplished, rather than to overdraw the failure and fill the atmosphere of the Church with one monotonous moan.

An indiscriminating optimism may soothe the conscience by too rose-colored statements, but, after all, in the record of what God has done in and by his Church, optimism is more honoring to him than pessimism.

The Synod whose rise and progress has thus been incompletely sketched is the largest of all the Synods out of the body of which our General Assembly is constituted.

Though I have not the full figures before me now, I think I am also safe in saying, from my recollection of an examination which I made some time ago, that it represents the largest and strongest religious denomination in the territory which it occupies.\*

\* Some may question whether the papal organism, though not anything like as numerous as the Protestant denominations combined, is not larger in numbers than our Presbyterian branch. The members of the hierarchy strive to make the impression, and I suspect it is commonly received, that its growth has been so overwhelming that it is now the strongest of any of the denominations, separately considered. From the official reports of its bishops, I am prepared to deny this. I have before me those that were published in their last year's

Its growth has been of a steady and solid kind. This is due largely to the way in which it has cultivated revivals. Mention of powerful awakenings is frequently found in its annual narratives of the state of religion. They have, from the first, been almanac. The counties which are covered by our Synod compose the papal diocese of Philadelphia and parts of the dioceses of Harrisburg and Scranton. It is well known that their priests are largely clubbed together, two, three, and even more, in a parish, for thoroughness of work and for comfortable ease in the doing of it. They report "churches," "chapels" and "stations." The chapels are generally apartments in the churches, which are reported as such, and are thus included twice in the returns, or little places of worship in their schools, academies and theological seminaries; while the stations are spots also really connected with the churches, and visited by the priests in some cases (I quote the reports) "monthly," in others "every six weeks," "every second month," "four times a year," "occasionally." The figures in our bounds are two hundred and sixty priests, regular and secular, and two hundred and forty churches—numbers that point very decidedly to a smaller array of adherents than are connected with our branch of the Presbyterian Church.

It may be observed, in passing, that the same generalization will apply to the country at large. The Presbyterian is by no means the largest of the denominations in the nation. In the number of its communicants it stands third on the list. But the one branch of it to which we belong, in its Northern and Southern sections, is, in the number of its ministers and churches, far ahead of the papal hierarchy in the United States.

Romanists seek, through the persistent array of the wildest claims, to carry by storm politicians, who always want to be on the strong side. Protestants should not hesitate to reveal their strength, so that political leaders, who look at votes more than at principles, cannot fail to be struck by it.

looked for. Perhaps, however, a sentence in a pastoral letter in 1816 expresses the predominant feeling of a very large proportion of the body: "If the thunder-storm in summer excites the most attention, it is the continued blessing from the clouds which replenishes the springs and makes glad the harvest of the husbandman." The General Assembly of 1817, in passing a *quasi* censure on this utterance, expressed the hope that it was not intended as a condemnation of revivals. By those who wrote it the intention may have been to censure some revival measures; but certainly it does not necessarily convey a sweeping condemnation. I think it will be found that in this solid and substantial and constantly advancing portion of the Church, it has been the happy blending of revivals and awakenings with the weekly and ordinary culture of the field that has been the means of adding to the reports of conversions, and, in a larger degree than among some others, holding on to those who have been drawn into the ranks of communicants.

Much of the power and advance of this body has, under God, been due to the prominence which its ministers and people have always given to education. The unwavering friends of the public-school system of the State, from its establishment, they have always felt the necessity of providing a higher training for their children, and of leavening education, from the lowest to the highest steps of the

ladder, with the influence of the gospel. Almost invariably it will be found that our earlier pastors were teachers on the weekdays as well as preachers on the Sabbaths. From the first, also, they labored to build up the higher institutions of learning. Perhaps it is not to the credit of our Synod that the University of Pennsylvania and Dickinson College, which were once largely under Presbyterian influence, have entirely passed away from it, and are controlled, actually or substantially, by other denominations. Doubtless an explanation of this will be found in the close connection that its members have always had with the College of New Jersey, which, it will be remembered, grew from a germ that had been planted in its bounds.

It is gratifying to know that in the college at Easton, virtually under the control of this Synod, which has the power to confirm or reject all appointments made by its board of management, we have an institution which, in its endowment, appliances and instructors, has taken its stand in the front rank of colleges;\* and that, while the various evangelical denominations are represented in its faculty and among its students, it is so constituted that its Presbyterian character can be preserved.

\* The peculiar relation in which Lafayette College stands to the Synod will justify the following statement of its present condition :

The catalogue for last year shows an attendance of three hundred and nineteen students in the regular college classes,

Nor should it be forgotten that, in Lincoln University, members of this Synod took one of the

the freshmen class alone numbering one hundred and fifteen. The faculty of instruction consists of twenty-seven professors and tutors. Among the buildings recently erected is Pardee Hall, one of the finest college structures in America. It was erected by A. Pardee, Esq., of Hazleton, Pennsylvania, at a cost of more than a quarter million of dollars, and "consists of a centre building five stories in height, fifty-three feet front and eighty-six deep, and a lateral wing on each side of the centre building, measuring sixty-one feet in length and thirty-one in width, four stories in height, including a Mansard roof, the whole terminating in two cross wings forty-two feet front and eighty-four feet deep and four stories in height. The entire length of front, in a straight line, is two hundred and fifty-six feet. The material is the Trenton brownstone, with trimmings of light Ohio sandstone. It is heated throughout by steam, and lighted by gas. In determining what rooms were needed and the best arrangement of them, similar buildings in Europe, as well as in this country, were carefully studied, and liberal provision has been made in all the departments of instruction for every aid which has been devised for the most thorough and attractive teaching, and also for the prosecution of original researches. — *Catalogue*, 1875.

This noble structure was dedicated with appropriate ceremonies October 21, 1873, in the presence of the governor of Pennsylvania and other State officials, and the Synod of Philadelphia, which attended the exercises in a body.

The college has secured a reputation not only in this country, but in Europe, especially for its Anglo-Saxon and the philological study of the English. The "London Athenæum" recently said: "The studies of a philological character carried on in Lafayette College are not surpassed in thoroughness by those which we are accustomed to associate with German universities." The "British Quarterly Review" (October, 1870), referring to the same philological studies, says: "Nowhere else

first pronounced steps toward the preparation of suitable teachers and preachers for the colored race of this country and Africa.

The patriotism of our American Church has never been blurred by its adherents or aspersed by others. As the centennial year of our national independence approaches, Presbyterians are not compelled with backward step to cover the nakedness of any of their ecclesiastical ancestors. In the times of the Revolution "a Presbyterian royalist was a thing unheard of," confesses an American Episcopal writer. Verily, the Presbyterian who had any acquaintance with the political principles of his system and with the treatment that the adherents of his Church had received from British royalty, and who in the contest which tyranny was waging with the colonists could have been a "royalist," would have been a "thing." The mass of the early Presbyterians had been driven hither by persecution, and here, in every colony but Pennsylvania, they were met by opposition. The persistent blindness of their opponents united with the essential republican principles of their own system

is the subject treated with equal competence and success." An interesting feature of the curriculum is the "Douglass Course" of Christian Greek and Latin. Text-books and teaching have been provided in both these languages co-extensive with the old classical course composed of heathen authors, and the student can take his choice of either course, devoting the usual time to the philological study of Greek and Latin, if he prefers, without using any of the heathen writers as text-books.

to make them the stern and uncompromising supporters of American freedom.

The Synod of 1775, meeting shortly after the battle of Lexington, issued a pastoral letter to the churches under its care, and in it sent forth these two ringing sentences: "Be careful to maintain the union which at present subsists through all the colonies; nothing can be more manifest than that the success of every measure depends on its being inviolably preserved, and therefore we hope that you will leave nothing undone which can promote that end. In particular, as the Continental Congress now sitting at Philadelphia consists of delegates chosen in the most free and unbiased manner by the body of the people, let them not only be treated with respect and encouraged in their difficult service, not only let your prayers be offered up to God for his direction in their proceedings, but adhere firmly to their resolutions, and let it be seen that they are able to bring out the whole strength of this vast country to carry them into execution." Then the members of the body went to their homes, and practically showed their people how to bring out that strength. But for them, we are told, "it would often have been impossible to obtain recruits to keep up the forces requisite to oppose a too often victorious enemy."\* "They were accounted the ringleaders of the rebellion." "Their houses were plundered, their churches often burned and their

\* Futhey's "History of the Upper Octorara Church," page 75.

books and manuscripts committed to the flames.”\* Under their leadership, inspired by their ringing exhortations, in some cases led by them in person into the army, the members of their churches poured out their blood like water and offered their means upon the altar of their country’s independence.

Moreover, in the establishment of the permanent governments of the colonies, it is the testimony of Bancroft that “the rigid Presbyterians proved in America the supporters of religious freedom. They were true to the spirit of the great English dissenter who hated all laws that were formed

“‘To stretch the conscience, and to bind  
The native freedom of the mind.’ . . .

“Nor was this demand by Presbyterians for equality confined to Virginia, where they were in a minority; it was from Witherspoon of New Jersey that Madison imbibed the lesson of perfect freedom in matters of conscience. When the constitution of that State was framed by a convention composed chiefly of Presbyterians, they established perfect liberty of conscience without the blemish of a test.”†

The territory of the Synod was largely the battlefield of the revolution. Upon it may be concentrated many of the descriptions which are given of the war and of the conduct of Presbyterians. Its ministers and people were among the most pronounced in the colonial service.

\* Gillett’s “History.”

† “History of the United States,” ix. 278.

Dorner, the Berlin theologian, in a letter that he wrote to the Presbyterian conference which met in London in 1875, said: "The Presbyterian churches represent the muscular system in the great body of evangelical Christendom—the principle of powerful movement and initiative." Like all epigrammatic sentences, the assertion is not exhaustive, nor does it express a rounded truth. But it has a most pertinent application.

In Eastern Pennsylvania the Presbyterian Church, by its intelligence, by the means which it controls, by its social standing, accompanying the system of truth to which it is pledged, should, under the grace of God, be the grandest of saving powers. It should both initiate and impel; and it should work, not for itself or for the glory of its own name, but for the glory of the Redeemer. Therefore, as against the combined hosts of Romanism, rationalism and immorality, it should rejoice in the success of all the divisions of the grand army of the Lord, letting the whole force have the benefit of its powerful movement, while of course it will specially commemorate its own conquests under the great Leader.

Humbly confessing that it has by no means done all that God has placed within its power; that it has not overtaken, as it should have done, the field which it is its grand heritage to occupy with the other branches of the Church of Christ; that much of its resources have never yet been subsidized in

the service of the Lord,—let it magnify divine grace in the work that has been done in and by it, and let it enter upon the second centenary of the nation with the resolve that its report shall be brighter than this of the first.

NOTE.—When I was appointed by the Synod of 1874 to prepare the foregoing sketch, I did not expect to be absent from the country during any portion of the year, or I would have declined the appointment. But, in fact, the five months which I was privileged to spend abroad covered the time in which I would have prepared the sketch. I returned almost on the eve of the meeting at which it was to be read. The search for its facts and figures and the throwing of them into form for presentation had to be compressed into a few days, which were also much occupied with domestic and church duties. Since the delivery of the paper the desire to have it speedily in type is so urgently expressed by those who have it in charge that I cannot take time to make any changes in it or additions to it. It must, therefore, appear in its first and hastily-prepared form. I make this statement, not as an apology for what it contains, but because there are other points which I would like to have presented if the circumstances had permitted it. The internal life of this Synod deserves to be more fully written than it has yet been. I have scarcely been able to touch upon it in this paper. Matters connected with our recent but now happily healed division, I have deliberately omitted to notice.

R. M. P.

BIOGRAPHICAL SKETCHES  
OF  
DISTINGUISHED MEMBERS  
OF THE  
SYNOD OF PHILADELPHIA  
WHO HAVE DIED DURING THE LAST HUNDRED YEARS.  
BY THE  
REV. ROBERT DAVIDSON, D.D.



BIOGRAPHICAL SKETCHES  
OF  
DISTINGUISHED MEMBERS  
OF THE  
SYNOD OF PHILADELPHIA.

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THE duty that has been assigned me is to present brief *Biographical Sketches of Distinguished Members of the Synod of Philadelphia who have died during the last hundred years.*

The Synod of Philadelphia proper did not come into existence till 1789, when the old Synod of New York and Philadelphia constituted itself a *General Assembly*, comprising the four Synods of *New York, Philadelphia, Virginia and the Carolinas*. The Synod of Philadelphia consisted of the five Presbyteries of *Philadelphia, New Castle, Lewes, Baltimore and Carlisle*, embracing sixty-seven ministers and one hundred and thirty-one congregations.

By this time death had made havoc among the prominent members of the old Synod. *William Tennent, Sr.*, founder of the Log College at Nesham-

iny; *Gilbert Tennent*, his son, the friend of Whitefield, who dressed in a loose greatcoat girt with a leathern girdle; *William Tennent, Jr.*, of Freehold, who had the remarkable trance; *Beatty*, ancestor of Dr. C. C. Beatty; *Prime*, of Huntingdon, L. I., who had come over with his fellow-clergy in a body from the Congregationalists, ancestor of those distinguished editors and authors the Primes of New York; *Francis Alison*, the learned divine who founded the school at New London, Pa., the germ of the present University of Pennsylvania; *Steele*, of Carlisle, who, like the men of his congregation, went to church with his musket by his side for fear of the redskins,—these, with other useful and honored divines, had gone to “the general assembly and church of the first-born, whose names are written in heaven.”

In the year following the erection of the Synod of Philadelphia proper the new Synod was called to mourn the loss of some of its most honored fathers.

*Dr. Robert Smith* was born in Londonderry, Ireland, in 1723, and came with his parents to this country in 1730, when seven years old. He received his education from Rev. Samuel Blair, of Fagg’s Manor. He was ordained pastor of Pequea church, Lancaster county, March 25, 1751, where he remained for forty-two years, till his decease, April 15, 1793. Other accounts place his death in 1790.

As to the mode of his death there is an irreconcilable discrepancy between his biographers. Richard Webster recites quite a tragical ending. He says that, returning from Philadelphia, he was found lying dead on the roadside in Chester county, with his horse standing beside him.\* Dr. A. Alexander states that he was returning from a meeting of the trustees of the College of New Jersey, and was overtaken by sickness near his own church, and entered a friend's house to rest and repaired to a private chamber, where he soon after quietly expired.† Webster also says that he was, at his death, in the seventy-first year of his age.‡ Dr. Alexander, on the contrary, says that he died in the sixty-third year of his age.§ “*Non nostrum has componere lites.*”

Dr. Smith was a man of superior gifts, an able theologian and profound casuist, a plain preacher but active pastor, and all that he published was a small treatise on faith. The school which he established at Pequea acquired a great reputation; but he is better known to posterity as the father of those two great lights of the Church, Dr. Samuel Stanhope Smith, of Princeton College, and Dr. John Blair Smith, of Union College. The fact of a father

\* Webster's "History of Presbyterian Church," p. 614.

† "Presbyterian Magazine," v. 175.

‡ Webster, p. 614.

§ "Presbyterian Magazine," v., p. 175; Sprague's "Annals," iii., p. 173.

and two sons successively elevated to the moderator's chair in the General Assembly is without a parallel.\*

The *Rev. George Duffield, D. D.*, was born in Lancaster county, Pa., October 7, 1732, and had Huguenot blood in his veins, the name having been originally *Du Fielde*. He was educated at Newark Academy, Del., and graduated at Nassau Hall, N. J., in 1752. His theological studies were conducted under Dr. Robert Smith, of Pequea. After officiating for two years as tutor at Princeton, he was ordained, September, 1759, over the united churches of Carlisle, Big Spring (now Newville), and Monaghan (now Dillsburg). Carlisle was at this time a frontier town and protected by a garrison, and the church at Monaghan was regularly fortified and watched by sentries for fear of Indians. But Indian warfare was not the only warfare to which the young minister was exposed. He had warmly espoused the sentiments of the New Lights, and met with obstacles from the Old Side party under Mr. Steele. No wonder that steel and flint struck fire. He encountered similar opposition when he removed in 1771 to Old Pine Street church, Philadelphia, over which the First church claimed to have some jurisdiction. To such a degree did the disturbances rise that the aid of the civil magistrate had to be invoked and the riot act

\* Sprague's "Annals," iii. 172; Webster's "History," p. 613; Van Rensselaer's "Presbyterian Magazine," v. 175.

read. In the end, however, he was allowed to exercise his functions unmolested.

It is not to be supposed that a man of such a polemical turn would be quiescent during the Revolutionary war; and accordingly, besides serving as chaplain of Congress, he fearlessly shared the perils of the army, and made himself so obnoxious to the enemy that a price was put upon his head.

His death occurred, after a brief illness, February 2, 1790, at the age of fifty-seven.

Dr. Duffield's excessive buoyancy in youth was never completely extinguished; and his ardent temperament made him, in riper years, an animated and popular preacher. He was the grandfather of the late Dr. George Duffield, of Carlisle and Detroit. The estimation in which he was held by his contemporaries may be inferred from the fact of his having been chosen the first stated clerk of the General Assembly, which post he held at the time of his death. His only published works were, "An Account of a Missionary Tour through Western Pennsylvania in 1766," by order of Synod, and a "Thanksgiving Sermon on Peace," December 11, 1783.\*

*Dr. James Sproat* was born at Scituate, Massachusetts, April 11, 1722. He graduated at Yale College. Being converted under a sermon of Gilbert Tennent, he resolved to enter the ministry. His

\* Sprague's "Annals," iii. 186; Webster's "History," 672.

first pastoral charge was the Congregational church of Guilford, Connecticut, where he remained for twenty-five years. On the decease of Gilbert Tennent he was called to succeed him in the Second church of Philadelphia, at the close of the year 1768. Here he remained till his death, October 18, 1793, in the seventy-second year of his age. He fell a victim to the yellow fever, which was then desolating Philadelphia, and he would not desert his post.

Dr. Sproat was a ripe scholar, a well-read divine and an amiable man. He was highly esteemed in the judicatories of the Church as a weighty counselor, and his name is found on the most important committees. His only publication was a "Sermon on the Death of Whitefield." He was the last clergyman who appeared in public with cocked hat and wig. (Sprague's "Annals," iii. 125.)

The decade from 1796 to 1806 was marked by further diminution. The last year of the century witnessed the decease of that eminent divine *Dr. John Blair Smith*.

Dr. Smith was the fourth son of Dr. Robert Smith, of Pequea. He was born June 12, 1756. Converted at fourteen years of age, he graduated under Dr. Witherspoon at eighteen. At the early age of twenty-three he succeeded his brother, Samuel Stanhope Smith, as president of Hampden-Sidney College and pastor of the Briery church. Becoming convinced that his proper sphere was

the pulpit, he resigned the presidency in 1789; and after preaching some time without a fixed charge, in 1791 he accepted a call to the Third or Pine Street church, Philadelphia. Here his health failed, and his resolution was shaken. While on this account he disavowed all fickleness, he accepted the presidency of the newly-founded Union College, in Schenectady; but on the restoration of his health, he returned to his former charge, and was formally reinstalled over Pine street church, May, 1799. But his stay with them was short and did not vindicate his claims to prescience. He succumbed in three months to an attack of yellow fever, and died August 22, 1799.

Dr. Smith was an extemporaneous and impassioned preacher, and powerful revivals occurred under his ministry. Like others of his compatriots, he showed his faith by his works, and marched at the head of his students and other youths of his congregation in pursuit of the enemy in the lower parts of Virginia. He exerted also a great influence in opposition to Patrick Henry in preventing the unequal taxation and assessment of the Presbyterian churches in Virginia. He left no printed works behind him.\* Dr. Smith was the moderator of the General Assembly in 1798.

*John Craighead* was born near Carlisle in 1742. He graduated at the College of New Jersey in

\* Spague's "Annals," iii. 397.

1764, and studied theology with Dr. Robert Smith at Pequea. He was ordained over Rocky Spring congregation, near Chambersburg, April 13, 1768. He died April 20, 1799, aged fifty-seven years.\*

The old church at Rocky Spring is still extant, and is a curiosity worth visiting. Though somewhat altered, it retains substantially the pristine features. The aisles are paved with brick; the pews are straight-backed and of unpainted oak; the narrow pulpit, with its sounding-board, is painted light blue (*symbolical of orthodoxy!*); the elder's bench, a thick slab of wood; the communion service of pewter, from London, and black with age. Two ten-plate stoves of the most primitive form warmed the house, the stovepipes ascending through holes in the ceiling into the garret, whence the smoke escaped, without any chimneys, the best way it could. The side door is still shown where Mr. Craighead stood and harangued the men assembled in the churchyard, and so stirred up their patriotic feelings that they organized themselves into a company and went through the Revolutionary war with their pastor for their captain and chaplain.

He was a humorist, and the anecdote is told of him that one day a cannon-ball struck a tree near which he was standing with Mr. Cooper, and a splinter from the tree nearly prostrated him.

"You narrowly escaped being knocked into

\* Memoranda furnished by Dr. James B. Craighead.

staves," exclaimed Mr. Cooper. "Yes," replied Mr. Craighead, "and you could not have set me up again, though you are a Cooper."\*

*Dr. John Ewing* was born in Cecil county, Maryland, June 22, 1732. He was a pupil of Dr. Francis Alison at New London, Pa., and for three years a tutor. In 1754 he graduated at the College of New Jersey, then at Newark, N. J., Aaron Burr being president. Here also he served as tutor. He was then engaged as an instructor in the College, afterward University, of Philadelphia. In 1774 and 1775 he visited Great Britain to solicit aid for Newark Academy, Delaware, in which effort he was quite successful, and made many friends. The University of Edinburgh conferred on him the degree of D. D., and Principal Robertson declared he had never bestowed the degree with greater pleasure in his life. But very naturally the American was not so great a favorite with the high Tories of the period. Dr. Samuel Johnson, in his presence, gruffly abused the colonies as ignorant as well as rebellious. "What do you know in America?" said he; "you never read." "Pardon me," replied Dr. Ewing; "we have read the 'Rambler.'" "A soft answer turneth away wrath;" and the *ursa major* was at once mollified, and paid special attention to the guest for the remainder of the evening.

Dr. Ewing was made provost of the University

\* Nevin's "Churches of the Valley," page 211.

of Pennsylvania in 1779. He was a thorough Hebraist and an accomplished scholar, capable of supplying any professor's place at a moment's warning. He excelled in mathematics, assisting Rittenhouse in running the boundary-lines between several of the States. He was a solid and instructive preacher, and much esteemed by the intellectual and cultivated portion of his congregation. Gillett places a high estimate upon him when he calls him "the leading member of Philadelphia Presbytery.\*

Dr. Ewing died September 8, 1802, in the seventy-first year of his age. His lectures on natural philosophy, in two volumes, and a volume of sermons, were published after his death.†

*Dr. Patrick Allison* (no relation of Dr. Francis Alison, though likewise of Irish descent) was born in Lancaster county, Pa., in 1740. He chose for his patrimony a good education, and after graduating in the University of Pennsylvania in 1760 was made professor in Newark Academy, Delaware. In 1765 he was ordained pastor of the church of Baltimore. Baltimore was then only a hamlet of thirty or forty houses, and he witnessed the growth and expansion both of the town and of his church. He remained there for thirty-five years, till his death, which took place August 21, 1802, at the age of sixty-two.

\* Gillett's "History of the Presbyterian Church in the United States," i. 304.

† Sprague's "Annals," iii. 216.

Dr. Allison was noted for his ardent patriotism, his blameless character, his dignified deportment, his fine scholarship and his parliamentary abilities in the councils of the Church. He published little, but that little, which was of a polemical nature, was weighty and trenchant.\*

*Dr. Charles Nisbet* was born in Haddington, Scotland, January 21, 1736. At the age of eighteen he graduated at the University of Edinburgh, and studied divinity for six years more, when he was licensed to preach in 1760. In early life he was employed as tutor in the family of Lord Leven. After an engagement in Glasgow he was settled as pastor of the large congregation of Montrose, May 17, 1764. Like his friend Witherspoon, he was bitterly opposed to the moderate party in the Kirk, and lampooned them without mercy. He became no less noted as a friend of the American colonies; and being strongly recommended by Dr. Witherspoon, he accepted an invitation from John Dickinson and Dr. Rush to become president of Dickinson College, Carlisle, Pa. Here he remained from July 4, 1785, till his death, January 18, 1804, in the sixty-eighth year of his age.

Dr. Nisbet was a man of strong natural abilities, but these were so overshadowed by his extensive reading and prodigious memory that it is by traditions respecting the latter he is now best known. He was called a walking library. He could recite

\* Sprague's "Annals," iii. 257.

copious passages, if not whole books, from the Greek, Latin and British classics. A gentleman once made a quotation from the *Æneid* and paused. Dr. Nisbet exclaimed, "Why don't you go on, man? The rest is as good as what you have given." But the other being unable to do so, Dr. Nisbet completed the passage at length. He was acquainted more or less familiarly with nine languages—Hebrew, Greek, Latin, French, Spanish, Italian, German and Low Dutch.

His wit and sarcasm were not less remarkable than his memory. He preached *memoriter*, and for a time served as co-pastor of the Carlisle church, and his discourses were lengthy. When the people complained, he said that a long sermon was a long affliction to the ungodly, but consented to an agreed limit. As soon as the limit was reached he would stop short, though in the middle of a sentence, and say, "But your *hoor* being *oot*, we insist no further." Like Edmund Burke, he took alarm at the excesses of the French Revolution, and once said that all the imps had deserted the lower regions to help the French Revolution. A lady who had imbibed the fashionable infidel sentiments was scoffing in his hearing at preaching and preachers as lazy and good for nothing. "Why," said she, "I could preach a sermon myself." "Suppose ye try it," said Dr. Nisbet, "and I'll give ye a text: 'It is better to dwell in a corner of the house-top than with a brawling woman in a wide hoose.'" The

lady was incensed, and reproached him with want of courtesy. "Do you mean me?" said she. "Oh, madam," rejoined the doctor, "you must try it again; you've come to the *application* too soon." Some one expressed the hope, on hearing of a young clergyman's settlement, that it would be a permanent one. "There's nothing permanent in America," said Dr. Nisbet, "but revolution."

Dr. Nisbet was a man of vast learning, united with the simplicity of a child in worldly affairs. But his proneness to express his opinions without reserve, his satirical turn, his fixed European habits and his want of flexibility to accommodate himself to the requirements of his new position, undoubtedly proved impediments to the wide and beneficial influence fondly expected from his transference to America.\*

*Dr. John Blair Linn* was born in Shippensburg, Pa., March 14, 1777, and was a precocious boy. He graduated at Columbia College at eighteen, before which time he had already published in the periodical press essays in prose and verse and written a play, which was acted. He commenced the study of the law with General Hamilton, but abandoned it in disgust. He then studied theology with Dr. Romeyn, a Dutch divine of Schenectady. After entering the ministry his great popularity secured him many invitations, but his choice led him to

\* Miller's "Life of Nisbet;" Sprague's "Annals," iii. 450; Dr. Davidson's "Funeral Discourse."

become the associate of Dr. Ewing in the First church, Philadelphia, June, 1799. In 1802 he suffered from a sunstroke, from the effect of which he never entirely recovered. His spirits became depressed, and he died of hemorrhage, August 30, 1804, at the early age of twenty-seven.

Besides his early poems, his published works were a "Poem on the Death of Washington," a "Poem on the Powers of Genius," a posthumous poem called "Valerian," a "Sermon on the Death of Dr. Ewing," and a "Reply to Dr. Priestley's Comparison between Socrates and Christ." The merit of this reply gained him the degree of D. D. from the University of Pennsylvania. Dr. Linn's tastes were refined and poetic, and his sensibilities exquisite. This led him, though warm and generous in his nature, to a moody and melancholy state of mind and a morbid dread of death, which was only held in check by a deep sense of religion.\*

*Dr. Robert Cooper* was born in the North of Ireland in 1732, and at the age of nine accompanied his widowed mother to America. With no little struggling he prepared for college, and graduated at the College of New Jersey, under Dr. Finley, in 1763. He studied theology privately, and was ordained pastor of Middle Spring congregation, near Shippensburg, November 21, 1765. Here he remained thirty-one years. In consequence of declining health he resigned,

\* Sprague's "Annals," iv. 210.

April 12, 1797, and died April 5, 1805, in his seventy-third year.

Although he entered the ministry late (at the age of thirty-three), he proved himself a wise master-builder, skillful in "the orthotomy of truth." Prior to the era of theological seminaries he had a little private divinity school of his own, to which many young students repaired with profit, as Dr. McKnight, Dr. Joshua Williams, Dr. Herron, etc. As a preacher Dr. Cooper was solid and instructive, without any pretensions to the graces of delivery. He wrote his sermons, but did not use the manuscript in the pulpit. He was unhappily subject to hypochondria, which finally put an end to his public ministrations. It is gratifying to know that this calamity was not permitted to darken his last hours.

His printed writings were a tract on "The Signs of the Times" and a sermon preached before the troops.\*

*Dr. John King*, a man highly esteemed in his day, was born in Lancaster county, Pennsylvania, December 5, 1740. He designed to study medicine, but was dissuaded by Dr. Francis Alison, and prepared for the sacred ministry. He was ordained over Conococheague church in 1769, and remained there till his death, July 5, 1811, in the seventy-first year of his age. Dr. King was a fine specimen of a godly, painstaking, useful and respectable

\* Sprague's "Annals," iii. 273.

country clergyman. His discourses were not brilliant, but logical and instructive. He was held in high repute both as a theologian and as familiar with the field of natural science. His brethren must have esteemed him, for he was chosen moderator of the General Assembly in 1792, the year when, for fear of the public enemy, the Assembly met in Carlisle.\*

*Rev. Nathaniel Irwin* was born at Fagg's Manor, Chester county, Pennsylvania, October 17, 1756. He graduated at Princeton in 1770, along with James (afterward President) Madison. He was ordained over Neshaminy church, November 3, 1774, and continued there till his death, March 3, 1812, in the fifty-sixth year of his age and thirty-ninth of his pastorate. A shrewd knowledge of human nature and an uncommon business tact fitted him to exert a great influence in the Church courts; as a proof of which, he was clerk of the old Synod, moderator of the General Assembly in 1801, and the next year permanent clerk till 1807. Though his manners in private were stiff and unbending, he was forcible and pathetic in the pulpit. He was fond of music, and was a proficient on that unclerical instrument, the violin. He was of a scientific turn, and was John Fitch's first patron. He also took a lively interest in local politics, and laid himself open to animadversion on account of it. For several years he held the office of register

\* Sprague's "Annals," iii. 281.

and recorder of Bucks county. He had a powerful voice and a long head, both physically and intellectually. His name is the first in the list of moderators without a title.\*

Filial piety may be pardoned for the introduction of the next name to be presented here by citing the language of the historian, Dr. Gillett. He says: "Two of the most memorable members of the Presbytery were located at Carlisle—one, Dr. Charles Nisbet, president of Dickinson College, and the other, Dr. Robert Davidson, a professor in the institution and the pastor of the church."†

*Dr. Robert Davidson* was born in Cecil county, Maryland, in 1750. He was educated in Newark Academy, Delaware, where he acted for a time as tutor. At the age of twenty-four he was appointed professor of history and belles-lettres in the University of Pennsylvania, and at the same time (1774) was ordained by the Second Presbytery of Philadelphia, and acted as assistant to Dr. Ewing in the First church. In 1775 the young professor composed a dialogue in verse, which was recited at commencement before the Continental Congress. In July of the same year, a month after the battle of Bunker Hill, he preached and printed a spicy patriotic sermon before several military companies from the significant text, "And many fell down, for the war was of God." 1 Chron. v. 22.

\* Sprague's "Annals," iii. 334.

† Gillett's "History," i. 314.

In 1785, being now thirty-five years of age, Dr. Davidson removed to Carlisle as pastor of the church there, and continued in that connection the remainder of his life—that is, for twenty-seven years. His benignity of disposition and exemplary character helped to heal previously existing alienations and consolidated all parties, both Old and New Lights, in uninterrupted harmony. At the same time, mainly through the influence of Dr. Rush, he received the appointment of professor of history and belles-lettres and vice-president in Dickinson College. He was chosen moderator of the General Assembly in 1796. Upon Dr. Nisbet's decease, in 1804, Dr. Davidson discharged the office of president for five years, when he resigned to devote himself exclusively to his parochial duties. He died December 13, 1812, in the sixty-second year of his age.

His reputation as a scholar was equal to his integrity as a man. He was acquainted more or less familiarly with eight languages, was a proficient in music and drawing, and was especially fond of astronomy. He invented a cosmosphere, or compound globe, by which astronomical problems are easily solved. As a preacher he was clear, didactic and free from affectation, but not fluent nor apt to rise to the highest flights of eloquence. As a wise counselor in the courts of the Church he ranked fairly, if we may judge from the important committees on which his name is found in the min-

utes of the Old Synod. One of these was a committee, of which Drs. Alison and Ewing and Messrs. Blair and Jones were also members, in 1785, to prepare a new and more suitable version of the Psalms.\*

Dr. Davidson's published writings were a variety of occasional sermons, orations and poems. Of the latter were a geography in verse, which the students committed to memory, and a metrical version of the Psalms, published in 1812.†

*James Inglis, D. D.*, was born in Philadelphia in 1777, of Scotch and Huguenot ancestry. He graduated at Columbia College, N. Y., in 1795, at the age of eighteen, and commenced the study of the law with General Hamilton, but becoming a subject of divine grace abandoned the law for theology, which he studied under Dr. Rodgers, of New York. In February, 1802, he succeeded Dr. Patrick Allison as pastor of the First church of Baltimore, where he continued till his death, in 1820. He died in his bed, of apoplexy, on Sunday morning, while the congregation were waiting for him to commence the usual services. One of his sons is Judge John A. Inglis, professor of commercial law in the University of Maryland, and chief-justice of the orphans' court of Maryland.

Dr. Inglis was a sound theologian and good

\* Minutes Synod of New York and Philadelphia, p. 514.

† Dr. Cathcart's "Funeral Sermon;" Sprague's "Annals," iii. 322; Gillett's "History," i. 318.

scholar. He was one of the most polished and elegant orators this country has ever produced, according to such judges as Drs. Stanhope Smith, Dwight and Sprague. He used manuscript in the pulpit, but was not slavishly confined to it. His perorations were composed in a lofty style, and were particularly startling and impressive. His prayers were premeditated, and not less devout and solemn than his sermons. His manner was stately and not familiar. His published writings were several occasional discourses and a posthumous volume of sermons, accompanied with forms of prayer.\* Dr. Inglis was moderator of the General Assembly in 1814.

*Dr. John McKnight* was born near Carlisle, Pa., October 1, 1754. He graduated at Princeton in 1773. His theological studies were conducted under Dr. Cooper. After ministering to a congregation in Virginia from 1775 till 1783, he was settled over Lower Marsh Creek church, in Adams county, Pa. December 2, 1789, he was installed colleague pastor with Dr. Rodgers in New York. In 1791 he was elected moderator of the General Assembly. After twenty years' service in New York, in consequence of new arrangements made in the collegiate charge, he resigned, April, 1809. The church of Rocky Spring solicited him to become their pastor; but as his health was delicate, he consented to be a stated supply only, at the same

\* Sprague's "Annals," iv. 278.

time declining other flattering invitations in the State of New York. In 1815 he accepted the presidency of Dickinson College, but finding its financial embarrassments in a hopeless condition resigned in a year. He now retired to a farm, and preached as opportunity offered until his death, October 21, 1823, in the seventieth year of his age.

Dr. McKnight combined the dignity of a clergyman with the urbanity of a gentleman. As a preacher he was biblical, didactic and dispassionate, without being dull. He appears to have been a noteworthy exception to the rule that "a prophet is not without honor save in his own country." Six discourses on faith and several occasional sermons were given by him to the world.\*

The sixth decade, from 1826 to 1836, witnessed the decease of several illustrious men.

The *Rev. William Ashmead* was born in Philadelphia in 1798. He graduated at the University of Pennsylvania in 1818, and studied theology with Dr. James P. Wilson. He was settled in Lancaster in 1820. After eight years of labor his health gave way, and he sought a southern climate; but after only a month's pastorate in Charleston, S. C., he was prostrated by bilious fever, and died, December 2, 1829, in the thirty-second year of his age.

Mr. Ashmead was an accomplished scholar, with a fine taste for poetry, and skilled in linguistic and

\* Sprague's "Annals," iii. 71; "Life of Dr. S. Miller."

metaphysical pursuits. His style was remarkable for beauty, concinnity and a felicitous choice of epithets. He left a quantity of MSS. behind him, and at the time of his death was engaged on a translation of Saurin's "Discourses." His only published writings were a sermon, an essay on pauperism and a posthumous volume of sermons.\*

*Dr. James P. Wilson* was born in Lewes, Delaware, February 21, 1769. He graduated at the University of Pennsylvania in 1788. He acted for some time as surveyor-general for the State of Delaware. He was admitted to practice at the bar. The unexpected death of his wife and the assassination of his brother before his eyes made such an impression of the importance of eternal things that he quitted the law for the pulpit. He was ordained pastor of the Lewes church, as successor of his father, in 1804. In 1806 he accepted a call from the First church in Philadelphia, where he remained till his resignation, in the spring of 1830. On December 9 following he departed this life, aged sixty-one, at his farm, near Hartsville. For some years before his death his infirmities compelled him to preach sitting on a high chair in the pulpit.

Dr. Wilson was characterized by a few eccentricities, but they were overlooked, or only excited a smile, in view of his sterling worth. He was represented by Dr. Ely as a singular compound of

\* Sprague's "Annals," iv. 641.

pride with humility, of profoundness with simplicity, and of severity with mildness. As a preacher he was perfectly deliberate and unimpassioned, handling the most abstruse subjects in a masterly manner, speaking for an hour without the least assistance from notes, yet drawing on the stores of a memory replete with recondite learning, especially of the Greek and Latin Fathers. He was regarded as one of the most learned divines of the day. He was of a tall and lank figure, and pallid from a habit of blood-letting. His published works consisted of "Occasional Sermons," a "Hebrew Grammar without Points," "Lectures on the New Testament," an edition of Ridgeley's "Body of Divinity, with Notes," treatises on church government, on which subject he held some peculiar notions, etc.

*Dr. Ebenezer Dickey* was born near Oxford, Chester county, Pa., March 12, 1772. He graduated in the University of Pennsylvania in 1792. He was settled over Oxford and Octorara churches by the Associate Reformed Presbytery, but in May, 1822, came into connection with the General Assembly along with Dr. Mason, Dr. Junkin and others. He remained pastor of Octorara till 1800, and of Oxford, though tempted by other and more lucrative calls, until his death, May 31, 1831.

"A man he was to all the country dear,  
And passing rich on forty pounds a year;  
Remote from towns he ran his godly race,  
Nor ever changed, nor wished to change, his place."

As a preacher Dr. Dickey was clear and well informed, preaching with solemnity and unction, without any straining after oratorical effect. His manners were genial and unassuming. He was esteemed as a wise and safe counselor, and his opinions had great weight in the church courts. In short, he filled his niche well as a useful and respected rural divine. He published little, only a tract, an essay and "Travels" in the "Christian Advocate."\*

*Rev. Joseph Patterson* was born in county Down, Ireland, in 1752. He manifested serious impressions at a very early age. When twenty years old, he emigrated with his wife to America, and taught a school in Germantown. He heard the Declaration of Independence read, and fired with patriotic enthusiasm gave up his school and entered the Revolutionary army. After the war he removed, in 1779, to Washington county, and passed through all the arduous and trying experiences common to first settlers in a wilderness. Such was his character for piety that the popular voice, conjoined with the advice of the Presbytery of Redstone, induced him to study theology with Rev. Joseph Smith. He was licensed to preach August, 1788, and in April the following year, 1789, he accepted a call to Raccoon and Montour Creek churches. He was now at the mature age of thirty-seven. Both congregations so increased that he found himself com-

\* Sprague's "Annals," iv. 133.

pelled to restrict his labors to the first named only. But his labors elsewhere were also abundant. He took several missionary tours, and one to the Shawnee Indians. In 1816, after twenty-seven and a half years' labor, his growing infirmities obliged him to resign his charge. He then repaired to Pittsburg, where for the remaining sixteen years of his life he employed his time as a Bible agent, distributing thousands of Bibles among the emigrants and boatmen. His active and useful life drew to a close February 4, 1831, in the eightieth year of his age.

Mr. Patterson was a man of prayer. He was a practical man and a wise counselor. He had a word suited to every character and every emergency. His discourses were singularly impressive and experimental. Without the advantages of college education, unaided by the accessions of family or fortune, and somewhat advanced in life when he entered the ministry, by the force of native character he reached a degree of respectability, usefulness and influence rarely attained. Pages might be filled with anecdotes illustrative of his peculiar traits.\*

*Dr. John Glendy* was another great light of the favored Baltimore pulpit. He was born in Londonderry, in the North of Ireland, June 24, 1755. But he might have been easily taken for a native of the *South* of Ireland; for if any man might have

\* Smith's "Old Redstone," page 386.

been credited with kissing the blarney-stone, it was Dr. Glendy. Exiled by the British government for supposed complicity with the Irish rebellion, he found an asylum in America. After preaching in Virginia for two years very acceptably, he was called, in 1803, to the Second church in Baltimore, expressly formed for him by his admirers. He served as chaplain to Congress in 1806, 1815 and 1816. His growing infirmities led to the settlement of Dr. John Breckenridge as associate pastor in 1826, and finally compelled him to resign entirely. He died in Philadelphia, October 4, 1832, aged seventy-seven.

Dr. Glendy's style resembled that of his fellow-countrymen, Curran and Phillips. It was a torrent of eloquent declamation. He fascinated his audience and commanded their rapt attention by his graceful, ornate and fluent rhetoric. He was neat in his dress, and wore his hair curled and powdered. His manners were courtly, and he was profuse in the language of compliment. He was never oblivious that he was Dr. Glendy. At one time he was very popular and admired, and crowds ran after him. But candor compels us to admit that he was not regarded as a spiritually-minded clergyman; and though not deficient in orthodoxy, his preaching was not calculated to awaken sinners or to promote revivals. On one occasion, when the General Assembly was stirred by the reports of signal revivals from every quarter, Dr. Glendy re-

marked that his church was well filled, the seats were all taken and the pew rents were paid punctually, and if that was not a revival he knew of none other. Thereupon, Dr. Dwight, who was then present from Connecticut, rose and said, "If the brother did really not know what a revival of religion was, he would endeavor to enlighten him." With this mild rebuke he proceeded to describe a genuine revival.

Dr. Glendy did not distinguish himself as an author. The only production of his pen was an "Oration on the Death of General Washington," in 1800.\*

*Dr. John McMillan* was born at Fagg's Manor, Chester county, Pa., November 11, 1752. After being fitted for college at Fagg's Manor Academy by Dr. Samuel Blair, he graduated at Nassau Hall, Princeton, under Dr. Witherspoon, in 1772. While at college he was one day so impressed by his solitary reflections of truth and duty that he became the subject of a sudden conversion, and in consequence, upon graduating, studied theology with Dr. Robert Smith of Pequea. He was licensed by New Castle Presbytery in 1774, at the age of twenty-two, and performed missionary service in Maryland, Western Virginia and Western Pennsylvania. In 1775 he organized the churches of Pigeon Creek and Chartiers, over which he was ordained the following year by the Presbytery of Donegal. He

\* Sprague's "Annals," iv. 229: Reminiscences.

soon after married, and removed his worldly all to his field of labor on pack-horses. He lived in a log cabin, and was a stranger to all the luxuries of life. He established a school, which became the nucleus of Jefferson College. From this theological school issued a hundred young men, many of whom afterward became distinguished preachers. He died November 16, 1833, aged eighty-one.

As a preacher Dr. McMillan was zealous and powerful. His style partook of the athletic ruggedness of his person. Though he wrote and memorized his sermons, he gave little attention to the beauties of rhetoric. He lashed with unsparing hand whatever he conceived to be vices or weaknesses worthy of reproof. Widespread and powerful revivals occurred under his ministry. He witnessed without approval the falling and jerking exercises which deformed the great revival of 1800. His own people he took care to indoctrinate thoroughly. When the Presbytery of Redstone was attached to the Synod of Virginia, Dr. McMillan's relations to this Synod of course ceased; but it is pleasant to reflect that the early labors of this patriarch of Western Pennsylvania were fostered by the Synod of Philadelphia.\*

*William Nevins, D. D.*, was born in Norwich, Conn., October 13, 1797. Although designed for commercial life, such was his unquenchable thirst for learning that he was allowed to enter Yale Col-

\* Smith's "Old Redstone," page 166.

lege, where he graduated in 1816. His theological studies were conducted at Princeton Seminary. He was settled over the First church, Baltimore, October 19, 1820. It was the sermon on his ordination that involved Dr. Miller in a controversy with Jared Sparks, then a Unitarian pastor. Dr. Nevins continued in this charge till his death, September 14, 1835, being just in the prime of his life, thirty-eight years of age.

Though in his early years thought volatile in his manners and too imaginative in his pulpit efforts, he gradually sobered down, and his "profiting appeared to all." He became a serious, faithful, earnest, deep-toned gospel preacher, and his labors were crowned with abundant fruits. He was a favorite of William Wirt, who said "he loved this *heart*-preaching." His whole life was beautifully consistent, and exhibited the traits of a lovely, winning and saintly character. He attained to a wonderful self-restraint. Once, when assailed in Presbytery, having been provoked to make a tart reply, he acknowledged to the writer his deep compunction and humiliation, "for he had not yielded to anger before for seventeen years."

Dr. Nevins left behind him a few published works and several useful tracts. He had said that it was his highest ambition to write a good tract. Besides "Occasional Sermons," there was a posthumous volume of sermons and another of "Select Remains." His articles in the "New York Ob-

server," which gained him great reputation, signed M. S., the final letters of his name, were afterward collected in two well-known volumes, "Thoughts on Popery" and "Practical Thoughts."\*

A more striking contrast, in every respect, with the character which has just been portrayed cannot be presented than the one next to be described.

The *Rev. James Patterson* was born March 17, 1779, in Bucks county, Pa. He struggled through poverty and difficulty to acquire an education, and graduated at Jefferson College in 1804, at the age of twenty-five. After acting some time in Princeton as a tutor, he was settled as pastor of Bound Brook church, N. J., June, 1809. January 11, 1814, he was installed over the First church, Northern Liberties, on Buttonwood street, Philadelphia, where he continued till his death, November 17, 1837, aged fifty-nine. Here his ministry was astonishingly successful and attended with numerous revivals. In the twenty-three years of his pastorate there were one thousand seven hundred and ninety additions to the communion.

Tall and prophet-like, a John Baptist in severe denunciation, the thunders of the law lost nothing in his hands. Rough and uncouth in his manner, he was suited to his location. He resorted to odd methods to attract people to church by placards and advertisements. He was well read, but no logician. Plain, pointed, unadorned, quaint, filled

\* Sprague's "Annals," iv. 629.

with a burning and indefatigable zeal, Father Patterson was the preacher of the masses.

*Dr. Joseph Williams* was born in Chester county, Pa., August 8, 1767, and was of Welsh extraction. He graduated at Dickinson College in 1795, at the age of twenty-eight, and studied theology with Dr. Cooper, before commemorated. His first charge was Paxton and Derry, October 2, 1799. He was installed over Big Spring church, or Newville, April 14, 1802, where he labored for twenty-seven years, till 1829, when, in consequence of the infirmities of age, he resigned. His death occurred August 21, 1838, when seventy-one years old.

Dr. Williams, though quiet and unassuming in his general demeanor, was an acute reasoner, a profound metaphysician after the school of Edwards, a well-read theologian, a grave divine, an evangelical and didactic but earnest preacher. Dr. Elliott considered him as having an intellect of high order and fitted to rank with the most gifted. He was much sought after as a theological instructor. He was easily embarrassed in debate in public assemblies, but merciless to the conceited and pretentious.\* When Dr. Dewitt toward the close of his life was sketching the characteristics of the fathers of the Presbytery in succession and came to the Nestor of the Presbytery, he added, "And there was Dr. Joshua Williams, *whom we all feared.*"

\* Sprague's "Annals," iv. 186; "Churches of the Valley," p. 54.

*Dr. John Breckenridge* was born at Cabell's Dale, the family seat, near Lexington, Ky., July 4, 1799. His father was U. S. attorney-general under President Jefferson, and died when John the son was nine years old. The mother (a Cabell of Virginia) might have sat for the mother of the Gracchi, the modern Cornelia, for her strength of mind and will and the training of three such remarkable men as John, Robert and William Breckenridge. John graduated at Nassau Hall in 1818, and was tutor for some time, and then entered on the study of the law. But a change in his views led him to enter on the sacred ministry, and he studied theology in Princeton Seminary. After licensure he acted as chaplain of the House in Washington. September 10, 1823, he was ordained pastor of the Second or McChord church in Lexington, Ky. Here he contended bravely against the infidel influence of President Holley and Transylvania University, and to aid his efforts started the Western Luminary. In 1826 he became the colleague of Dr. Glendy in the Second church in Baltimore.

In 1831 he was made secretary of the General Assembly's Board of Education, and immediately it became a grand success, the number of beneficiaries increasing from one hundred to six hundred. Two years were passed as professor in Princeton Seminary, where he was manifestly out of place, the round man in the square hole, and from 1838 to 1840 he acted as secretary of the Board of For-

eign Missions. In his capacity of secretary and general agent he flew up and down the land like a flash of lightning, electrifying the community wherever he appeared. At the time of his death he was pastor elect of the church in New Orleans, president elect of Oglethorpe University, in Georgia, and his admirers in Cincinnati were negotiating with him through the writer of this to accept a professorship in Lane Seminary, to which proposal he did not listen for a moment. With enfeebled health he returned from New Orleans to the maternal mansion, where he breathed his last August 4, 1841, aged forty-four years.

While Dr. Breckenridge was the model of chivalric courtesy, one of nature's noblemen, he was at the same time perfectly fearless. He was not so essentially polemic as his brother Robert, but he was quite as courageous, whether doing battle against the deists of Lexington, fighting with wild beasts in Ephesus for the Colonization Society, or debating with John Hughes, afterward archbishop of New York.

Dr. Breckenridge was an extempore speaker, aided only by a few scraps of paper, and was largely dependent on the excitement of the occasion for his inspiration. His person was graceful, his manners courtly, his style classical and lively, and his enthusiasm sometimes rose to the highest flights of eloquence. With his culture and immense popularity, he was unaffectedly pious. When

his exhausted frame was in danger of giving way under his exertions and he was counseled to rest, he quoted Whitefield's words: "Doctor, I would rather wear out than rust out."

His published writings were a sermon, a literary address, controversy with Hughes, and memorial of his first wife, who was a daughter of Dr. Miller.\*

*Rev. Samuel G. Winchester* was born in Harford county, Maryland, February 17, 1805. At an early period he developed a talent for oratory. He gave himself to the study of the law; but becoming converted under the preaching of Dr. Nevins, he turned his back on the law and determined to become a preacher of the gospel. His father was so offended that he disinherited him. After pursuing the full course of study in the seminary at Princeton, he was ordained pastor of the Sixth church of Philadelphia, May 4, 1830. After seven years there spent, his failing health induced him to accept a call to Natchez, Mississippi, where he remained four years. He died of congestion of the brain, August 31, 1841, at the early age of thirty-six.

Mr. Winchester was tall and slender, and had an open, prepossessing countenance and pleasant voice. He dispensed with notes, and knew how to blend the didactic and the hortatory. He was a practiced debater, and forced his antagonists to

\* Sprague's "Annals," iv. 645; Davidson's "History of the Presbyterian Church in Kentucky," p. 361.

respect his youth. His published writings were a few tractates of practical character.\*

*Dr. William Paxton* was born in Lancaster county, Pennsylvania, April 1, 1760. Later in life than usual he resolved to obtain a liberal education and prepare for the gospel ministry. After being fitted at the Strasburg Academy, he was licensed by New Castle Presbytery, April 8, 1790, being thirty years old. April 4, 1792, he was settled over Lower Marsh Creek congregation, near Gettysburg, where he remained for forty-nine years. He resigned October 19, 1841. His death occurred April 16, 1845, in the eighty-sixth year of his age.

Dr. Paxton was six feet in height and of large frame. Having laid a good foundation in the academy, his studious habits continued during life. His sermons were carefully prepared, but delivered extempore. He was a devoted and faithful pastor. There was nothing especially brilliant or remarkable about him, though it is said that Thaddeus Stevens pronounced him the best preacher he had ever listened to. But a young farmer who exchanged the plough for the musket, who, after the Revolutionary war, was not too proud to go to school, and who maintained himself in one pastoral charge for half a century with credit and reputation, is worthy of a passing notice. He was so modest that he forbade any pro-

\* Sprague's "Annals," iv. 645: Reminiscences.

duction of his pen to be printed. Dr. Paxton was the grandfather of the Rev. Dr. William Paxton, of New York.\*

As the Synod increased in numbers, so the deaths were proportionally multiplied. The eighth decade witnessed several severe losses.

*Ashbel Green, D.D., LL.D.*, was born at Hanover, Morris county, N. J., a son of the pastor, Rev. Jacob Green. In 1778, at the age of sixteen, he was teacher of a school, but dismissed it and entered the army. He was promoted, young as he was, to be orderly sergeant in the militia. Becoming infected with skepticism, he was cured of it by the study of the New Testament. He entered the junior class half advanced, and graduated at Nassau Hall, in 1783, with the highest honors. After acting for a while as tutor, then as professor of mathematics and natural philosophy, he entered the ministry. Declining invitations from Charleston and New York, he was ordained colleague to Dr. Sproat in the Second church, Philadelphia, May, 1787. He was very popular, and large accessions were made to the church.

From 1792 till 1800 he served as chaplain to Congress along with Bishop White. In 1812 he was made president of the College of New Jersey. While he elevated the standard of learning in the college, he did not neglect discipline and religious instruction. In 1815 there was a revival of relig-

\* Sprague's "Annals," iii. 554.

ion, and thirty students were its subjects, among them such men of mark as John Breckenridge, Dr. Charles Hodge, Bishop McIlvaine and Bishop Johns. In 1822 he resigned and returned to Philadelphia, where he applied himself to editing the *Christian Advocate* for twelve years.

In 1824 Dr. Green was elected moderator of the General Assembly. He was a member of the Assembly in the years successively 1837, 1838 and 1839, and took a decided stand in favor of the Old School party. "The trumpet gave no uncertain sound." In 1846 the Old School Assembly met in Philadelphia, and the venerable man was led in. The whole Assembly rose to do him honor, and the moderator, Dr. Hodge, welcomed him, to which Dr. Green responded. He was conducted to a chair placed for him under the pulpit, but was able to remain only a short time. May 19, 1848, he paid the debt of nature, in the eighty-sixth year of his age. He was found dead in the posture of prayer.

Dr. Green's long experience and active habits gave him great weight in the councils of the Church. Dr. Van Rensselaer styled him "the connecting link between old times and new."\* Scarce an important action was taken in which he had not a share. He was identified with the history of the Church from the beginning. He could appropriately apply to himself the words, "*quorum pars magna fui*." Some objected that he was dictatorial,

\* "Presbyterian Magazine," i. 246.

or at least magisterial. Dr. Carnahan thought him "fitted to adorn any station." Dr. Janeway regarded him as "the first preacher in the Presbyterian Church."

His discourses were written, but not read. He was also in the habit of writing his prayers, to which they owed their richness and variety. To weighty matter he added an impressive manner, a transparent style, beautiful diction and a good delivery.

"Though deep, yet clear; though gentle, yet not dull;  
Strong without rage, without o'erflowing, full."

His printed works, comprising an autobiography and "Lectures on the Shorter Catechism," fill several volumes.\*

*Dr. Henry R. Wilson* was born near Gettysburg, August 7, 1780. He graduated at Dickinson College in 1798, and studied theology with Dr. Nisbet. His first charge was a congregation in Bellefonte in 1802, of which he was the founder. He was also principal of the academy in the same place. In 1806 he was made professor of languages in Dickinson College, acting part of the time as assistant to the pastor, Dr. Davidson. In 1813 he was installed over Silver Spring church, and in 1823 over the church of Shippensburg. In both charges he was diligent and successful. He preached four times on the Sabbath, besides opening the Sab-

\* Sprague's "Annals," iii. 479.

bath-school. He permitted no weather to interfere with his duty. From 1838 till 1842 he was general agent of the Board of Publication. In 1842 he was installed over Neshaminy church, but, his health giving way, resigned in 1848. He died the year after, March 22, 1849, at the residence of his son, the present respected secretary of the Board of Church Erection.

Dr. Wilson was stated clerk of the Synod of Philadelphia (Old School) for twenty-three years, up to the date of his decease, and the minutes were beautifully kept. He was tall and athletic, and of dignified presence. He was an able and forcible preacher, solely intent on the good of his hearers. He was of a frank and fearless disposition, and carried his abhorrence of duplicity to the verge of severity and obstinacy.\*

*Dr. Robert Cathcart* was born November, 1759, near Coleraine, Ireland. He was educated in the College of Glasgow, and after being licensed preached several years without a fixed charge, till 1790, when he emigrated to the United States. Declining other overtures, he was settled October, 1793, over the united churches of York and Hopewell, Pa., fifteen miles apart, which he served on alternate Sundays. When the infirmities of age told on him, he relinquished the Hopewell church, commonly known as the York Barrens. In 1839 he was forced to resign the York church also, after

\* Sprague's "Annals," iv. 300.

a pastoral connection of forty-six years. He expired suddenly, October 19, 1849, at the advanced age of ninety years.

Dr. Cathcart was an instructive, doctrinal preacher, fond of expository preaching as well as of lecturing on the catechism. After preaching Sunday morning in the Barrens, he has been known to ride home and deliver in York one of his interesting lectures on the Shorter Catechism. He paid great attention to examining his flock in the Barrens (both young and old) on the catechism. He was regarded as a well-read theologian, and kept abreast with the knowledge of the times. He was especially remarkable for his clock-work punctuality, whether as trustee of Dickinson College, as member of the Synod of Philadelphia, or in attendance on the General Assembly. He never missed a meeting of the Synod but once, and that was occasioned by sickness. For twenty years he served as one of the clerks of the Assembly. He was so constant in his attendance, whether a commissioner or not, that Dr. Green once called him the standing representative of his Presbytery.

Although Dr. Cathcart was consulted by other authors, he never gave anything to the press but one sermon, which was a tribute to the memory of his friend Dr. Davidson, of Carlisle.\*

*Dr. Cornelius C. Cuyler* was born at Albany, of an honored Dutch ancestry, February 15, 1783. He

\* Sprague's "Annals," iii. 559.

graduated at Union College in 1806, and studied theology under Drs. Livingston and Bassett. He was ordained pastor of the Reformed Dutch church in Poughkeepsie January 2, 1809. Numerous revivals occurred under his ministry. He declined several flattering invitations; but in obedience to the apparent call of Providence, he accepted a call to the Second Presbyterian church, Philadelphia, and was installed January 14, 1834. Here he continued till his death, which occurred August 31, 1850, when he was in the sixty-eighth year of his age. From causes inscrutable his ministry was not so signally fruitful here as in his precedent charge. It is worthy of notice that a like diminution of success followed the transference of Gilbert Tennent, Dr. John McDowell and Dr. Joseph H. Jones.

Dr. Cuyler was of noble appearance, being six feet two inches in height. He had a remarkably well-balanced mind. He was dignified, yet affable, an elegant scholar and a perfect gentleman. His sermons were carefully written, his style was lucid and perspicuous, his delivery sober and free from extravagances. His deathbed was truly edifying. His published writings consisted of a number of occasional sermons and several tracts.\*

*Dr. Archibald Alexander* seems to be the property of the Church at large, yet it is well to remem-

\* "Presbyterian Magazine," v. 219; Sprague's "Annals," iv. 432.

ber here that before his going to Princeton he was a member of the Synod of Philadelphia.

He was born near Lexington, Va., April 17, 1772. His classical and theological studies were conducted under Rev. Mr. Graham, of Liberty Hall, afterward Washington College. He was licensed at the early age of nineteen; and on expressing his diffidence, Presbytery assigned him for a text, "Say not I am a child." Jer. i. 7. After spending a year or more in missionary labor, according to the rules of the Synod, he was ordained pastor of Briery church November 7, 1794. In 1796 he was chosen president of Hampden-Sidney College at the age of twenty-four. May 20, 1807, he was installed over Pine Street church, Philadelphia. In 1807, being thirty-five, he was elected moderator of the General Assembly, and in his sermon made the suggestion of a theological seminary. In 1812 he was appointed professor in the theological seminary just established at Princeton. Here he remained for the rest of his life, moulding during forty years the studies and characters of two generations of ministers. His name was widely known in other lands as well as our own. When the late Dr. Thomas Smythe, of Charleston, was a student in Highbury, England, and thought of coming to America, he asked his professors to what seminary he should direct his steps. They told him by all means to go where Drs. Alexander and Miller were.

Dr. Alexander died October 22, 1851, in the eightieth year of his age; but like Moses, his eye was not dim nor the natural force of his mental abilities abated.\*

As an experimental preacher Dr. Alexander was unrivaled and inimitable, and I do not know but that I might add, indescribable. His preaching was characterized by great vivacity as well as subtle knowledge of human nature. Wisdom was his most conspicuous attribute. His knowledge of ministers and churches was encyclopædic. His general manner was very quiet and unassuming, but he could be exceedingly tart and cutting to the conceited and forward. An impartial biographer must admit the fact that he was very sensitive to the influence of the *east wind*.

Dr. Alexander's published writings were too voluminous here to recite. We may only mention his "History of the Colonization Society," "Evidences of the Christian Religion," "Thoughts on Religion," "Counsels to the Aged," etc. Some might think it of additional interest to mention that he married the daughter of Dr. James Waddell, Wirt's celebrated blind preacher, and that he was the father of those eminent men, Dr. James W.

\* At the time of his death the Synod of New Jersey were in session in Princeton, and attended his funeral in a body, saying, "Alas, my father! the chariots of Israel and the horsemen thereof!" The coffin was borne to the grave by his former pupils.

Alexander, the prince of preachers, and Dr. J. Addison Alexander, the prince of exegetes.\*

*Dr. Daniel L. Carroll* was born in Fayette county, Pa., May 10, 1797. After surmounting great difficulties in the way of getting an education, he graduated at Jefferson College in 1823, being twenty-six years old. He then took the three years' course in Princeton Seminary, and six months additional. He was settled over a Congregational church in Litchfield, Conn., October, 1827. March 4, 1829, he was installed over the First Presbyterian church in Brooklyn, L. I., but in 1835 resigned on account of throat-ail, and accepted the presidency of Hampden-Sidney College, Va. In 1838, on account of theological difficulties, he resigned, and accepted a call to the First church of the Northern Liberties, Philadelphia, where he remained till 1844, when ill health compelled him to relinquish the charge. After a brief tour of service for the Colonization Society, he died in Philadelphia November 23, 1851, in the fifty-fifth year of his age. As a preacher Dr. Carroll was very popular, and preached to crowded houses. He had a refined taste, lively imagination and nervous organization. He excelled on the platform. He published two volumes of sermons, besides occasional discourses. †

*David McConaughy*, D. D., LL. D., was born in

\* Sprague's "Annals," iii. 612; Wilson's "Presb. Hist. Alm.," v. 51.

† Sprague's "Annals," iv. 697.

Adams county, Pa., September 29, 1775. He was educated under Mr. Dobbins, of Gettysburg, and graduated in Dickinson College September, 1795, in the same class with Chief-Justice Taney, Judge Kennedy and Dr. Joshua Williams. He studied theology with the Rev. Nathan Grier, of Brandywine, and was ordained pastor of Upper Marsh Creek (now Gettysburg) and Upper Conewago October 8, 1800. In 1832 he was inaugurated president of Washington College. After eighteen years of service he resigned in 1849. He died January 29, 1852, in the seventy-seventh year of his age.

Dr. McConaughy was a solid and thoughtful preacher, but not attractive in delivery. He excelled in pastoral capacity, and was held in universal esteem as a good man. He spoke but little in the judicatories of the Church. As a president he exhibited accurate scholarship, dignified deportment and paternal care of his pupils. He published several occasional discourses and two volumes of sacred biography.\*

*Rev. Richard Webster* was born in Albany, July 14, 1811. He early became a subject of converting grace. His passion for books was probably developed or at least nourished by the circumstance of his father being a bookseller. He graduated at Union College in 1829, and at Princeton Theological Seminary in 1834. He was anxious to

\* Sprague's "Annals," iv. 199.

go on a foreign mission to India, but his deafness proved an insurmountable obstacle. He then determined to devote himself to missionary labors at home. He began his career at South Easton, but shortly after organized a church at Mauch Chunk, November 1, 1835, over which he was settled as pastor. His labors were not confined to this spot, but extended over the coal region in the counties of Lehigh, Northampton, Columbia, etc. He aided in founding a dozen churches, and was the father of Luzerne Presbytery. He died June 19, 1856, in the forty-fifth year of his age.

When it was announced to him that he was dying, he expressed his doubts, because he felt naturally, and in the full possession of all his faculties. "If it be death, it is such a death as I have never dreamed of. I never dreamed of such a heaven. It is most glorious; but, what is wonderful, it is not strange. It is only a brighter home." Such was the euthanasia of this excellent man, expiring in the prime of his life.

Mr. Webster had a tenacious memory, a fondness for antiquarian lore and a familiarity with the details of Church history that was astonishing. His deafness and nearsightedness drove him to solitary studies, particularly in the line of historical research. He had poetical gifts, but published nothing. He was genial and social, given to sportive and satirical sallies, full of anecdote and sparkling wit; yet, withal, a man of prayer, sub-

mitting with patience to his lot, and exemplary as a pastor, attentive and tender in affliction. He was a frequent correspondent for the religious periodicals, under the signature of K. H. He prepared a "Digest of the Acts of the General Assembly," and materials for a "History of the Presbyterian Church," published as a posthumous work by the Presbyterian Historical Society.\*

*Dr. Jacob J. Janeway* was born in New York, November 20, 1774. He graduated at Columbia College in 1794, and studied theology with the celebrated Dutch divine Dr. Livingston. He was ordained colleague of Dr. Green in the Second Presbyterian church, Philadelphia, in 1799. For thirteen years they worked together with unbroken harmony. When Dr. Green was made president of the College of New Jersey, Dr. Skinner was chosen colleague to Dr. Janeway; but the harmony was not so uninterrupted. The junior pastor warmly espoused the New School views, the senior pastor maintained the Old. In 1816 Dr. Skinner, with fifty of the members, parted to build up a new enterprise, the Arch Street church. In 1818 Dr. Janeway was elected moderator of the General Assembly. In 1828 he accepted a professorship in the new theological seminary at Allegheny, Pa., but relinquished it in a year in consequence of property difficulties. In 1830 he was installed over the

\* "Biographical Sketch" by Dr. Van Rensselaer, prefixed to Webster's "History."

First Dutch Reformed church in New Brunswick, N. J., which position he held only two years on account of ill health. In 1833 he was appointed vice-president of Rutgers College. This post he resigned on reuniting with the Presbyterian Church. From this time forward he took no heavier burdens on himself than serving in the Boards of the Church and of Princeton Seminary, and also as trustee of Nassau Hall. In the discharge of these duties he was unsurpassed for assiduity and punctuality. His death occurred June 27, 1858, in the eighty-fourth year of his age.

As a preacher Dr. Janeway was didactic and methodical, avoiding the flowery paths of rhetoric. On all public occasions he acquitted himself creditably. His figure was portly and his countenance benevolent. He was singularly self-poised and unimpassioned. When the tornado of 1837 blew his chimneys down and twisted his old elms, he merely said to the assembled crowd, in his usual imperturbable manner, "This has been a considerable blow."

Dr. Janeway published "Letters on the Atonement," "Communicants' Manual," etc.\*

*Rev. William McCalla* was born in Jessamine county, Kentucky, November 25, 1788. He was "a man of war from his youth." He seemed to have adopted Psalm cxliv. 1 for his motto: "Blessed be the Lord which teacheth my hands

\* "Presbyterian Magazine," iii. 237.

to war, and my fingers to fight." At his examination before the Presbytery of West Lexington he had a political altercation with the venerable Dr. Blythe. In 1815 he was appointed an army chaplain by General Jackson. In 1819 he was settled as pastor of the church in Augusta, Kentucky. In 1823 he was settled over the Eighth or Scots' church, Philadelphia, where his ministry was very successful. In 1835 he felt impelled to travel in Texas, and again served as an army chaplain, dressing in clerical costume and living in a tent. In 1837 he returned to Philadelphia, and labored successively in the Fourth, Tabernacle and Union churches. In 1854 he engaged in missionary labor in St. Louis among the boatmen, and afterward among the slaves in the South. He died in Louisiana, of congestive chills, October 12, 1859, in the seventy-first year of his age.

Mr. McCalla was of a tall and commanding person, with black hair and eyes and a clarion voice. He was more or less familiarly acquainted with the Hebrew, Syriac, Greek, Latin, French, Spanish and German languages. He preached without notes, and had a wonderful command of language. But it was in debate that he excelled. In polemics he was a master. This he abundantly exemplified in his debates with Mr. Vaughn and Alexander Campbell, Baptists, in Kentucky; with William Lane, an Arian Baptist, in Milford; with John Hughes, afterward archbishop, the Roman Catholic; with

Abner Kneeland, the atheist; and with Joseph Barker, the infidel, which last now preaches the faith he once labored to destroy. In the long controversy between the Old and New Schools he kept up his character for pugnacity, ability and power of sarcasm. He carried his boasts of his Kentucky birth to a foible. He had an uncommon power of self-control, and could say the most diverting or the most cutting things without changing a muscle. In the fiercest contests he remained perfectly cool. Dr. Miller remarked of him that he was smooth as oil, but it was the oil of vitriol.

Mr. McCalla's only publications were "A Correct Narrative" of the affairs connected with the trial of the Rev. Albert Barnes, a small collection of psalms and hymns in French, and "Travels in Texas."\*

Although Mr. McCalla exhibited such decided polemical tendencies in public, he was social and agreeable in private. Unbending as he was, in his principles as in his person, no one could deny his honesty or doubt his perfect conscientiousness. In his early life he was disposed to be rigidly ascetic, insisting that Christian people should avoid extravagance, and setting the example by selling his own furniture for what was plainer and cheaper.

*Dr. William Neill* was born in Western Pennsylvania in 1778, amid the hardships of frontier life,

\* "Life of Dr. George Junkin," Appendix, p. 586; "Reminiscences."

both his parents being massacred by the Indians. He graduated at Nassau Hall in 1803. He was ordained over the church in Cooperstown in 1805. In 1809 he was called to the First church of Albany, in 1816 to the Sixth church of Philadelphia, the seceding portion from Dr. Ely's church. In 1815 he was chosen moderator of the General Assembly. In 1824 he was made president of Dickinson College. That position did not prove a bed of roses, and he became in 1829 secretary of the Board of Education. In 1831 he took charge of the Germantown church, and raised it to a flourishing condition. In 1842 he retired from all active labors. In 1860 he departed this life, aged eighty-two years.

Dr. Neill was tall and dignified. As a clergyman he was highly esteemed. His style was perspicuous, and even elegant. Dr. D. X. Junkin styled him "the venerable and lovely Dr. William Neill.\* As a college functionary he was conscientious and faithful, and the students respected his evident piety, while they smiled at his grave formality. Besides occasional discourses, he published an exposition of the Epistle to the Ephesians.†

*Dr. Francis Herron* was born near Shippensburg, Pa., June 28, 1774. He graduated at Dickinson College under Dr. Nisbet in 1794, and studied theology

\* "Life of Dr. George Junkin," p. 148.

† Gillett's "History," i. 483.

with Dr. Cooper. He was licensed by the Presbytery of Carlisle, October 4, 1797. For three years he was occupied in missionary labor in the West as far as Chillicothe, traveling much of the time through an unbroken wilderness. April 9, 1800, he was ordained and installed pastor of Rocky Spring church by the Presbytery of Carlisle. His previous training and experience in revivals made his ministry here for ten years a blessing. But the people of Pittsburg gave him such a pressing invitation to labor among them that he felt it his duty to accept their call, and accordingly was installed over the First church of Pittsburg by Redstone Presbytery in June, 1811. His warm and spiritual style of preaching soon stirred up opposition on the part of worldlings, but no threats or hostility could turn the faithful man of God from his duty. When the church edifice had to be sold by the sheriff for debt, he stepped forward and bought it in his own name. He then sold part of the ground for more than the debt, and relieved the church from its liabilities. The church now entered on a new era of prosperity, both financial and spiritual, and revival on revival followed. Among other enterprises of a useful character, Dr. Herron's influence secured the location of the Western Theological Seminary at Alleghany City. He was elected moderator of the General Assembly in 1827. His years and exertions at length began to tell on him; and in 1850, when he was in his seventy-sixth year, his people

reluctantly accepted his resignation. The rest of his life was spent in serenity and peace and ripening for heaven. His death was a euthanasia. He died December 6, 1860, in the eighty-sixth year of his age.

It is difficult to do justice to such a life and character as Dr. Herron's. It consisted so much in activity and influence, and so little in merely literary labor, that we are necessitated to judge more by its results than by anything else. But judging in this way, we cannot but form the most exalted opinion of this aged patriarch. As Dr. Paxton said of him, "he was a man of nerve, will and power, moulding rather than being moulded, breasting the current rather than floating upon its surface." Nature did much for him by giving him an unusually elegant and imposing form. Grace did more by filling his soul with zeal for God and love for the souls of men.\*

*Mr. Nicholas Murray* was born in Armagh county, Ireland, December 25, 1802. At the age of sixteen he resolved to come to the Western world to seek his fortune, and found a situation in the publishing establishment of the well-known Harper Brothers, New York. He had been brought up a Roman Catholic; but having his attention arrested by the preaching of Dr. John M. Mason, he began to examine for himself, and the result was his conversion to Protestantism. He was now persuaded

\* Wilson's "Historical Almanac," iv. 95.

to study for the ministry, and graduated at Williams College, Massachusetts, under Dr. Griffin. After spending some time in the service of the American Tract Society, he graduated at Princeton Theological Seminary in 1829, when he was licensed by the Presbytery of Philadelphia. He was ordained and installed pastor of the Wilkesbarre church, November, 1829, by the Presbytery of Susquehanna. July 23, 1833, he was installed pastor of the First church, Elizabethtown, N. J., where "his profiting appeared to all," and where in the midst of his usefulness he was smitten with rheumatism of the heart, and expired, after a brief illness, February 11, 1861.

Dr. Murray's merits were familiar to the Church at large. He was chosen moderator of the General Assembly in 1849. Besides numerous calls to churches, he was appointed to two theological professorships, the secretaryship of the Board of Foreign Missions and general agency of the American Tract Society for the valley of the Mississippi.

Dr. Murray had a strong, clear, practical mind, and his style of preaching was more instructive than imaginative. He was endowed with a native, racy, ready wit, savoring of his mother-country, which sometimes in controversy flashed up in scathing irony and sarcasm.

His published works are the celebrated "Kirwan Letters on Popery," in two series, originally published in the New York "Observer;" "Travels in

Europe ;" "Home ;" "Driftwood ;" "Thoughts on Preaching and Preachers ;" and a posthumous set of discourses on "Things Unseen and Eternal."\*

*Dr. Ezra Styles Ely* was born in Lebanon, Connecticut, June 13, 1786. He made a profession of religion at the age of twelve. He graduated at Yale College in 1803, and his theological studies were conducted under the direction of his father, Rev. Zebulon Ely. He was licensed in 1804, and ordained by Westchester Presbytery pastor of Colchester (Congregational) church, Conn., in 1806. He was taken from this charge to act as chaplain to the New York City Hospital. In 1813 he was installed pastor of Pine Street church, Philadelphia, as successor of Dr. Alexander, removed to Princeton, but his strong anti-Hopkinsian tenets led to the division of the church. His activity in all schemes of charity and benevolence was boundless. Jefferson Medical College owes its existence in a great measure to him as one of its trustees, for in its pecuniary straits he bought the lot and erected the building where the institution now stands. From 1825 until 1836 he was stated clerk of the General Assembly ; and if ever any one "magnified his office," it was Dr. Ely. He seemed to consider himself as the embodiment of the Assembly and the centre of affairs, especially during the recess. In 1828 he was chosen moderator of the General Assembly.

\* Wilson's "Historical Almanac," iv. 105.

In 1834 his enthusiasm led him to embark as an active patron of Marion College, in Missouri. It was started as a manual labor college, and the crops of hay and onions were expected to defray all expenses. A large number of students was collected, but finally the scheme proved an utter failure. Dr. Ely sunk his whole fortune in it, and involved others. For a time his character for integrity suffered, but at length it was admitted to have been no worse than a financial blunder. In 1844 Dr. Ely took charge of the church of the Northern Liberties, Philadelphia. He retained this post till struck down by paralysis, August, 1851. He was afflicted by that form of paralysis known as *aphasia*, or inability to utter the right words. He died, a wreck in mind and body, June 18, 1861.

Dr. Ely was of a mercurial temperament, which was never completely overcome in or out of the pulpit. But his oddities only provoked a smile, and never aroused indignation. No one went to sleep under his preaching. It has been estimated that he was the means of the conversion of two thousand two hundred persons. He was a generous and open-handed man. There is good reason for believing that his benefactions during his lifetime amounted to nearly \$50,000.

His published works were, "Visits of Mercy," "The Contrast" (anti-Hopkinsian, answered by Whelpley's "Triangle"), "Collateral Bible," me-

morial of his father, Rev. Zebulon Ely, and the religious weekly, "The Philadelphian."\* Dr. Ely wrote also a "History of the Churches of Philadelphia," which is in manuscript and unpublished.

*Dr. Benjamin J. Wallace* was born in Erie, Pennsylvania, June 10, 1810. He made a profession of religion in his twelfth year. In 1827, after trying law and clerkship, he entered West Point as a military cadet, but believing himself called to a higher service, he left West Point, and studied theology in Princeton Seminary. Here he felt himself at home. In 1834 he was settled in Russellville, Kentucky. In 1837 he was installed over the church in York, Pennsylvania. Here he was soon involved in a lawsuit for the possession of the church property between the New and Old School parties, which was ended in favor of the former by the famous decision of Chief-Justice Gibson. In 1846 he was elected professor of languages in Newark College, Delaware. In 1852 he was selected as editor of the "Presbyterian Quarterly Review." He died, a great sufferer from neuralgia, July 25, 1862.

Dr. Wallace's style, both as a preacher and reviewer, was characterized by great vivacity and freshness. He was very active in ecclesiastical affairs. His last words were, "I move into the light."†

\* Wilson's "Presbyterian Historical Almanac," iv. 180; Gillett's "History," ii. 435.

† Wilson's "Presbyterian Historical Almanac," v. 311.

*Dr. John McDowell* was born in Bedminster, New Jersey, September 10, 1780. He graduated at Nassau Hall, September, 1801, and studied theology with Dr. John Woodhull, of Freehold, New Jersey. Passing through Elizabethtown, he was unexpectedly asked to preach, and made such an impression, though a stranger without introduction or credentials, that he was invited to remain. Accordingly, he was ordained December 26, 1804. Frequent and powerful revivals occurred under his ministry. In twenty-eight years and a half, the additions to the church, on profession of faith, were nine hundred and twenty-one. But his health requiring a change, he removed to take charge of the new Central church of Philadelphia, June 6, 1833. On this occasion the elder who represented the Elizabethtown church before the Presbytery made an eloquent remonstrance against their pastor's removal, but in vain. Said he: "He has received us into the church, he has married us, he has baptized our children, he has buried our dead, and when we die we want him to be buried amongst us and break ground for us on the morning of the resurrection." Dr. McDowell remained in the Central church for twelve and half years, but his ministry was not crowned with the same success as before. The apple of discord was thrown among the people, and he had committed the unpardonable sin of growing old. He resigned November 20, 1845. But in three weeks he started a new church, the

Spring Garden church, and was followed by one hundred and thirty-six of his former parishioners. Over this congregation he was installed February 3, 1846. At this time the ground in the vicinity was entirely vacant; it was border territory. But simultaneously with the new church—*propter hoc* as well as *post hoc*, as I have often observed when Protestant churches are erected—a new population gradually poured in, and now the ground is covered with blocks on blocks of handsome buildings as far as the eye can see. This was the house whose roof was crushed by a heavy fall of snow in 1851. Here Dr. McDowell labored with gratifying success till his death, which took place from natural decay, February, 1863, at the age of eighty-three. In 1861 the late Mr. Sutphen had been brought in as a colleague to relieve him.

Dr. McDowell's life was so protracted that he had the opportunity of taking part in all the great institutions of the Church and benevolent societies. In 1820 he was made moderator of the General Assembly. From 1836 till 1840 he served as stated clerk.

Dr. McDowell was a plain, practical, systematic preacher, who never sacrificed to the graces. As a pastor he was unrivaled. One thousand three hundred and seventeen persons were brought into the several churches to which he ministered on profession of faith. Dr. McDowell's was not a brilliant but a well-rounded life, complete and

admirably proportioned. He was never out of his place, and, without the slightest pretension, was extensively useful. Signally memorable was his founding a new and prosperous church at the age of sixty-five, when his usefulness had been flip-pantly pronounced at an end. It was a verification of the promise, "They shall still bring forth fruit in old age." Ps. xcii. 14. We are reminded of the recent allusion to the possible opportunities of age by our popular poet:

"What then? Shall we sit idly down and say  
The night hath come, it is no longer day?  
The night hath not yet come; we are not quite  
Cut off from labor by the failing light.  
Something remains for us to do or dare:  
Even the oldest tree some fruit may bear.  
For age is opportunity no less  
Than youth itself, though in another dress,  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day."\*

Dr. McDowell's published works were a "System of Theology," in two volumes, a "Bible-Class Manual," in two volumes, and "Bible-Class Questions," the first of the kind ever used.†

*Dr. Thomas Brainerd* sprang from an old English family that had emigrated to Haddam, Connecticut, in 1649. The celebrated missionary brothers David and John Brainerd, and the poet John G. C. Brainerd, were of the same stock. The

\* Longfellow's "Morituri Salutamus."

† Wilson's "Presbyterian Historical Almanac," vi. 175.

subject of this sketch was born June 17, 1804, in Leyden, Lewis county, N. Y. He early showed a fondness for reading, but had not the opportunity of studying at any college. At the age of seventeen he taught school, and afterward studied law in Rome, N. Y. He was converted under Mr. Finney's preaching in 1825, and soon after, under the pressure of a sore affliction, he gave up the law for the gospel ministry. To obtain the means of study he taught a school for a year in the northern part of Philadelphia. After a three years' course in Andover Seminary, he was ordained by the Third Presbytery of New York, and immediately turned his face westward with a commission from the Home Missionary Society. His first charge was in the suburbs of Cincinnati, the Fourth church, in November, 1831. In 1833 he was associated with Dr. Lyman Beecher in the Second church, and assumed the editorship of the "Cincinnati Journal." In March, 1837, he was installed over the Third, or Old Pine Street, church, Philadelphia, where he remained for the rest of his life, nearly thirty years. In the year 1864 he was made moderator of the General Assembly, New School.

His last public service was at Easton, July 22, 1866. Dr. Brainerd was invited by the Brainerd Evangelical Society of the college to deliver an address in the Brainerd church, on the very spot, the forks of the Delaware, trodden by the feet of those holy men David and John Brainerd a cen-

tury before. Thence he went to visit his married daughter at Scranton, and for a fortnight gave rest to his body and mind. August 21, 1866, he took a long walk, and also engaged in an exciting discussion, and retired early, complaining of fatigue. At one o'clock his wife was awakened by his stertorous breathing, but before assistance could be summoned he expired, the victim of apoplexy, that disease fatal to so many brain-workers. On the day of his funeral the stores in the neighborhood were closed, the bell of St. Peter's (Episcopal) church was tolled, the clergy of various denominations took part in the services, and the poor colored people in the alleys hung their bits of crape to their doors in memory of their steadfast friend.

Dr. Brainerd could not be called a learned or profound scholar, but he was a man of intense zeal and activity. "*Quicquid egit, fortiter egit.*" Nervous and impulsive in the highest degree, he was ready with voice or pen for every emergency. He was the promoter of several new church enterprises in the city of Philadelphia, while no one could say "his own vineyard he had not kept," for from his quarter-century sermon it appears that he had admitted a thousand communicants into the Old Pine Street Church. He was equally at home at the monster prayer-meetings in Jayne's Hall, rallying his fellow-citizens to the support of the national flag, cheering and encouraging hundreds of thousands of volunteers at the Union Refreshment Sa-

loon, or leading the devotions of the countless multitudes at the loyal rejoicings in Independence Square.

He contributed abundantly to the daily and weekly press, as well as to the "Presbyterian Quarterly Review." He also published a "Life of John Brainerd," and a score of discourses in pamphlet form.\*

*Rev. William M. Engles, D. D.*, was born in Philadelphia, October 12, 1797. He graduated at the University of Pennsylvania in 1815, studied theology with Dr. S. B. Wylie, and was licensed by the Presbytery of Philadelphia, October 18, 1818. July 6, 1820, he was ordained pastor of the Seventh, or Tabernacle, church, in Ranstead court, afterward famous as the scene of the disruption. Here his ministry was faithful and successful, but in 1834 he was obliged to resign on account of throat-ail. From the pulpit he stepped into the editorial chair, succeeding Dr. James W. Alexander as editor of the "Presbyterian," in which post he continued for thirty-three years. Under his supervision the paper attained an increased circulation and a high reputation as the leading organ of the Old School party. In May, 1838, he was appointed editor of the Board of Publication, which post he held for twenty-five years. In 1840 he was chosen moderator of the General Assembly, Old School, and then filled the office of stated

\* "Life of Dr. Thomas Brainerd," by Mary Brainerd.

clerk for six years. His death was caused by heart disease, and occurred November 27, 1867.

Dr. Engles owed his reputation more to his pen than to his pulpit efforts. He was too quiet and didactic to be a popular preacher. But to say nothing of his editorial success, to him the Board of Publication was more indebted than to any other individual, according to its own acknowledgment. He took an active part in its inception and progress. He not only rescued from oblivion various valuable works in danger of becoming obsolete, but added to the Board's issues a number of treatises from his own prolific pen. These were published anonymously, and hence it is not here possible to specify them. I may, however, mention the little volume entitled "Sick-room Devotions," which has proved of inestimable service, and "The Soldiers' Pocket-book," of which three hundred thousand copies were circulated during the war.

*Dr. William R. De Witt* was born at Rhinebeck, N. Y., February 25, 1792. His ancestors were among the first immigrants from Holland to New Netherlands in 1623. His early years were spent in commercial pursuits; but becoming a subject of divine grace when eighteen years of age, he studied for the ministry with Dr. Alexander Proudfit, of Salem, N. Y. His studies were, however, interrupted by his patriotism, which led him to volunteer in the war of 1812 against Great Britain. He witnessed Commodore McDonough's victory on

Lake Champlain, September 11, 1814. After the close of the war he graduated at Union College, and completed his theological studies under Dr. John M. Mason, of New York. In 1818 he was called to the Presbyterian church of Harrisburg, and installed the following year by the Presbytery of Carlisle. Though invited to settle elsewhere, he preferred not to change. His ministry was highly successful, and the church under his care grew in numbers, efficiency and influence. For half a century he was a power in the surrounding region. "His name was a tower of strength." In 1854 he felt the necessity of taking a colleague, Rev. T. H. Robinson, D. D., now his successor, and in 1865 was obliged to give up all active duties. Two years afterward, December 23, 1867, he quietly breathed his last, in the seventy-sixth year of his age.

Dr. De Witt was a model preacher and pastor. He did not believe in zeal without knowledge; and while he gathered large numbers into the church, he was careful to indoctrinate them thoroughly, not only from the pulpit, but by patient drilling in the Shorter Catechism. He was of a dignified presence, his voice was mellifluous and his manner was bland, persuasive and deferential. He knew how to conceal the iron hand beneath the velvet glove. His position was peculiarly trying. Placed in the capital of a great State, he was called to preach, not before an intelligent congregation only, but also

before multitudes of strangers from all parts of the country—before legislators, high officers of government and members of the learned professions. But his pulpit preparations were always so carefully made that he commanded the respect and esteem of all classes. In consequence of his peculiar traits of character he was able to exert a quiet but potent influence over the leading minds with which he was brought in contact.\* The Rev. John De Witt, of Boston, is his son.

*Dr. George Duffield* was born in Lancaster county, Pa., in 1794. At the precocious age of sixteen he graduated in the University of Pennsylvania, and then studied theology under Dr. John M. Mason in New York. In that famous school he learned, like all Dr. Mason's pupils, to be an independent thinker. September 15, 1816, he was ordained over the church in Carlisle, which, from having lain vacant for several years, had become the prey of factions, so that piety was at a low ebb. The young minister's preaching was pungent, his views of discipline rigid and his will strong. Some took offence, but revival followed on revival, and during his nineteen years' pastorate nearly seven hundred converts were added to the church. A visit to New England and Dr. Taylor is supposed to have wrought a change in his theological sentiments, which appeared in his preaching. He also published a book on "Regeneration," consisting of discourses previously de-

\* Wilson's "Historical Almanac," vol. x., page 196.

livered from the pulpit, which attracted the notice of his Presbytery and was condemned as erroneous. From this decision he appealed to the General Assembly, but the appeal was not presented. This was in October, 1832. The dissensions in the congregation waxed so warm that a number of families withdrew, and were organized into the Second church. In March, 1835, Dr. Duffield resigned his charge; and after brief settlements in New York and Philadelphia, he was installed over the church in Detroit, October 1, 1838. In 1862 he was chosen moderator of the General Assembly, New School, in Detroit. He remained in Detroit till his sudden death, in 1867, at the age of seventy-three. He died in the harness. He was delivering an address of welcome to the Young Men's Christian Association, when he was attacked by paralysis, and in a day or two after breathed his last. It is a noteworthy coincidence that three months previously he had preached in Carlisle in the morning, his grandson in the afternoon and his son in the evening; and it may be added that this remarkable coincidence occurred in the church of which his own grandfather had once been the pastor. Thus "instead of the fathers shall be the children."

As a preacher Dr. Duffield was a man of power, a Boanerges rather than a Barnabas. His style was diffuse, but impressive. His very recreations were of a grave kind, and in sickness he amused himself with works on mathematics. His enemies called

him dogmatical, but it is not to be denied that in his presence vice was abashed and profanity was reduced to silence.

Dr. Duffield's pulpit so resounded with the thunders of the law that a lady once said she wished Dr. Duffield would remember there was such a text in the Bible as "Comfort ye my people." This was carried to his ears, and the next Sunday he took it for his text. "Yes," said he, "it is the sweetest duty of ministers to comfort God's people;" and the lady was delighted at the prospect of hearing an old-fashioned gospel-sermon, when the preacher changed his tone and sternly added, "But for those who are not God's people there is no comfort." And the rest of the sermon was in harmony with this beginning.

Dr. Duffield was of a scientific turn, and his writings were voluminous. Besides pamphlets and reviews on a variety of subjects, he published an octavo volume on "Regeneration," and a book entitled "Travels in Europe and the Holy Land."\*

*George Junkin, D. D., LL.D.*, sprung from a Cameronian ancestry of the straitest sort, was born November 1, 1790, near Carlisle, in the lovely Cumberland Valley, Pennsylvania. The family in 1806 removed to Mercer county, on the banks of the Neshannock. He graduated at Jefferson College, September, 1813. He then studied theology with Dr. Mason in New York.

\* Dr. Wing's funeral discourse.

He filled missionary appointments for some time, as in the Thirteenth Street or Margaret Duncan church, Philadelphia, the history of which we cannot stop to narrate. October 17, 1819; he was settled over the Associate Reformed church in Milton, Pennsylvania, where the lines did not fall in pleasant places. In 1822 he entered the Presbyterian connection, along with Dr. Mason and the great body of the Associate Reformed. In 1830 he took charge of a manual-labor institution in Germantown. This brought him into the Presbytery of Philadelphia. In 1831 he was chosen moderator of the Synod of Philadelphia. His stay in this connection was short, for in 1832 he accepted the presidency of Lafayette College, and in April, 1833, removed his membership to the Presbytery of Newton, in the Synod of New Jersey. June 30, 1835, he undertook his famous prosecution of Albert Barnes for doctrinal error, before the Second Presbytery of Philadelphia. He justified his interference, though a member of another Presbytery and Synod, by stating his belief that the Second Presbytery had been formed for Mr. Barnes' sake, and there was no probability of any member of that Presbytery undertaking the task. The subsequent results have passed into history. In August, 1841, he was made president of the Miami University, Ohio. In 1844 he was elected moderator of the Old School General Assembly, and in the same year left Miami and resumed the presidency of

Lafayette—"lovely Lafayette," as he was fond of calling it. In October, 1848, he saw fit to accept the presidency of Washington College, Virginia, whither twenty-six of his students followed him, and where he remained for twelve years. Then were kindled the flames of war. A secession flag was run up over the college in direct violation of his orders, and he resigned April 18, 1861. He died of *angina pectoris*, in Philadelphia, after a brief illness, May 20, 1868, aged 78 years.

Dr. Junkin possessed a sturdy intellect, and was more remarkable for the vigorous grasp which he took of every subject he handled than for the variety or extent of his learning. Despising all affectation and dissimulation, he was rather blunt and *brusque* in his manner, and often had a preoccupied air. In his preaching, which was without notes, he was exegetical and logical; and in spite of his low stature and remarkably shrill voice, he commanded the attention of his hearers. But his exertions and influence were not confined to the pulpit. He took an active part in promoting education, particularly the school system of Pennsylvania, emancipation, the national Union and temperance.

Dr. Junkin was a voluminous author. His published writings were "Baptism," "The Prophecies," "Justification," "Sanctification," "Sabbatismos," "The Tabernacle," "The Vindication," "Political Fallacies," besides "Baccalaureate Addresses," "Literary Addresses," "Occasional Dis-

courses," and a MS. commentary on Hebrews in seven hundred and fifty quarto pages, which was written after his seventy-fifth year.\*

*Rev. Albert Barnes* was born in Rome, N. Y., December 1, 1798. His preparatory studies were conducted in Fairfield Academy, where he gave early promise of his abilities by composing, in connection with two fellow-students, a tragedy in verse, entitled "William Tell; or, Switzerland Delivered." Who knows how near the distinguished commentator came to becoming a distinguished poet? When he entered Hamilton College, he was decidedly skeptical. But his skepticism was removed by reading Chalmers' article on Christianity in the "Edinburgh Encyclopædia," and a revival in the college beheld him among the converts. He renounced his intention to study law, and entered Princeton Theological Seminary in 1820. After taking the three years' course, he remained for several months as a resident graduate. In February, 1825, he was installed pastor of the church in Morristown, N. J. Here his ministry was very successful, and here he commenced the preparation of his commentaries. Dr. James W. Alexander had also entered on a similar work, at the request of the American Sunday-School Union, but learning Mr. Barnes' intentions, he gracefully yielded the field to him, pleading his own delicate health.

June 30, 1830, Mr. Barnes accepted a call from

\* "Life of Dr. George Junkin," by Dr. D. X. Junkin.

the First Presbyterian church in Philadelphia, and took the first step in a course which was to make his name historic, in the face of a vehement opposition from some members of the Presbytery, who considered his recently published "Sermon on the Way of Salvation" unsound. Party feeling between the Old and New School rose higher and higher, till at length, in 1835, Rev. Dr. George Junkin conceived it his duty to table charges against him on the ground of heterodoxy, as evinced in his commentary on Romans, etc. The Presbytery refusing to sustain these charges, Dr. Junkin appealed to the Synod, who censured Mr. Barnes and suspended him from the ministry. To this severe sentence he submitted without murmuring, abstaining from entering the pulpit on the Sabbath; but he took an appeal to the next General Assembly in 1836. That Assembly, the Synod of Philadelphia being out of the house, reversed the sentence and took off the suspension. From this time the altercations grew more and more bitter, till, in 1838, the work of schism was complete, and the seamless coat of Christ was torn in twain. It is proper here to add that when the time for reunion arrived in 1870, Mr. Barnes took one of the first preliminary steps to facilitate it by gracefully offering to withdraw his books from the shelves of the Publication Committee. And I suppose I may state still further, that at the time of his demise so much had the bitterness of controversy subsided that his loss was

lamented as sincerely by his brethren of the Old School division as by those of his own.

In 1849 Mr. Barnes was invited to a professorship in Lane Seminary, which he saw fit to decline. In 1851 the General Assembly (New School) manifested their appreciation of their favorite champion and Coryphæus by making him moderator. About this time his eyes began to fail, and for a time he had to forego the pleasure of reading and writing. Notwithstanding a trip to Europe and the employment of assistants in the pulpit, this infirmity increased to such a degree that in 1868, having reached the age of seventy, he resigned his charge, much against his people's wishes. To the last, however, he continued to preach occasionally in the churches, and regularly in the House of Refuge, of which he was a manager. Although the congregation made him pastor emeritus, the distance from the church of his residence in West Philadelphia prevented him from rendering them much service, and he decidedly refused to receive anything in the way of salary.

At length the end drew near. The call to his reward surprised him in the performance of a sacred and tender duty. On December 24, 1870, he walked a mile to administer consolation to a bereaved family, but had scarcely seated himself when he experienced a difficulty of breathing, and suddenly falling back in his chair, expired without a struggle.

Mr. Barnes' fame rests chiefly on his "Commen-

taries," of which a million copies have been circulated in America and Great Britain, and translations have been made into several foreign languages. He published a variety of books and pamphlets on other subjects. His two discourses, "Life at Threescore" and "Life at Threescore and Ten," are among the most charming autobiographies the world has ever seen; they show beautifully how religion can gild and cheer a Christian minister's closing years.

Mr. Barnes rose at four o'clock in the morning, winter and summer, and repaired, lantern in hand, to his study, which was in the church edifice. Here he remained till nine o'clock, as we learn from his own account, laboring on his "Commentaries," and as soon as the hour struck, such was his adherence to method, he laid down his pen, though in the middle of a sentence. Thus, like Sir Walter Scott, his main studies were over before other men had fairly begun their day's work. This course he adopted to forestall any insinuations that he was infringing on time sacred to his ordinary pastoral duties. A night watchman once saw him applying his key, and not knowing his person or his habits kept a sharp eye on him, but his suspicions were soon dissipated by hearing his voice in prayer. The story has gained currency with variations and the student's jeopardy has been magnified, but the above is all that the family admit to be authentic.

As a writer Mr. Barnes was remarkably clear

and lucid. It was impossible to mistake his meaning. His name appears without any title, because he was conscientiously opposed to academic degrees. As a preacher it is sufficient to say that he stood at the head of his profession, in an arduous post, and under peculiarly trying circumstances, yet he commanded to the last the respect and admiration of persons of intelligence and culture, both in and out of the learned professions. At the same time, his pulpit efforts were not coldly intellectual and barren. Though addressed to the judgment, and delivered in a calm and unimpassioned manner, like those of his great predecessor, Dr. Wilson, they were solemn and impressive, and their faithfulness and pungency were attested by numerous revivals. Dr. Skinner said of him that he had not left his equal behind him.\*

*Rev. Thomas H. Skinner, D. D., LL.D.*, was born in North Carolina in 1791. He graduated at Princeton College, and was licensed to preach in 1812. He became co-pastor with Dr. Janeway in the Second church, Philadelphia. This connection lasted till 1816, when it was dissolved on account of theological differences, Dr. Skinner having espoused the views of the New School and Dr. Janeway being decidedly in favor of the Old. It is gratifying to know that in these differences of opinion

\* Wilson's "Presbyterian Almanac," vi. 337; Gillett's "History;" Dr. Herrick Johnson's memorial sermon; "Life at Threescore" and "Life at Threescore and Ten."

there were no personal animosities involved, but that the two distinguished clergymen remained friends to the end of their lives. Dr. Skinner quietly withdrew, with fifty of the parishioners, and organized the Arch Street church, which under his eloquent and efficient ministrations speedily attained a high degree of prosperity. From this charge he was called to the professorship of sacred rhetoric, in Andover. In 1835 he became pastor of Mercer Street church, New York. After thirteen years of service there, he accepted the professorship of sacred rhetoric, pastoral theology and Church government in Union Theological Seminary, New York, which position he retained and adorned to the close of his life. He died February 1, 1871, in the eightieth year of his age, in consequence of a severe cold which he caught while attending the funeral of his friend Albert Barnes, on a cold, wintry, snowy day about a month before.

Dr. Skinner, whilst highly esteemed as a man of literary culture and mental power, commanded in a peculiar degree the love of those with whom he came in contact. His artless simplicity, his courtesy, his piety and unworldliness, distinguished him even among good men, and strongly attracted the affections of those with whom he came in contact. He was a prominent leader of the New School party in the Church, but rejoiced in the reunion. As a preacher his style bore marks of culture and polish, not elaborate or artificial, but natural and easy.

The sword of the Spirit was not so wrapt up in the flowers of rhetoric as to hide its point. On the contrary, his ministry was accompanied by numerous and powerful revivals. He was regarded as one of the best sermonizers in America. As a professor he was as much at home in the teacher's chair as he was in the pulpit. His students both respected and loved him.\*

Dr. Skinner's published works were "Preaching and Hearing," "Hints to Christians," "Translation of Vinet's Pastoral Theology," "Discussions in Theology," and numerous discourses.

*Rev. Thomas V. Moore, D. D.*, was born in Newville, Pa., February 1, 1818. He was educated partly at Hanover College, Ind., under the venerable Dr. Blythe, and partly at Dickinson College, Carlisle, where he graduated in 1838. His theological studies were commenced at Princeton in 1859. In the spring of 1842 he was installed pastor of the Second Presbyterian Church, Carlisle. In 1845 he resigned in consequence of some church difficulties, and accepted a call to Greencastle. In 1847 he became pastor of the First Presbyterian Church, Richmond, Va. As a preacher, he was eloquent and attractive, though some might have thought his style too ambitious. On account of delicate health he accepted a call to the First Presbyterian Church, Nashville, Tenn., in 1868, but re-

\* "Life of Dr. Janeway," by his son; "Presbyterian," for February, 1871.

mained there only a short time. He died August 5, 1871.

He was a voluminous writer. His published works were "Commentaries on the Prophecies of Haggai, Zechariah and Malachi," the prophets of the restoration; "The Last Words of Jesus;" "The Culdee Church;" "Evidences of Christianity," and a number of occasional sermons. He was a contributor to the "Methodist Quarterly," the "Richmond Eclectic Magazine," etc., besides sharing in the editorship of the "Central Presbyterian."\*

The *Rev. Richard W. Dickinson, D. D.*, was born in New York, November 21, 1804. He graduated at Yale College in 1823, and abandoning the purpose of studying the law, entered Princeton Theological Seminary. He was ordained an evangelist by the Second Presbytery of New York in 1827. He was settled over the Lancaster church, Pennsylvania, November, 1829. Here his ministry was highly successful. His preaching was pungent and powerful, and a revival ensued; but his voice failing, he was compelled to resign in 1834. He spent some time in foreign travel, and on his return a variety of offers were made him of pulpits and professorships. October 22, 1839, he was installed over Canal Street church, New York; but after a few years his health again broke down, and he resigned in 1845. After a rest of a dozen years, his

\* Nevin's "Men of Mark of Cumberland Valley," p. 375.

health was so much improved that he felt justified in again putting on the harness, and accepted a call to the Mount Washington Valley church, near Fordham, New York. Here he remained till his decease from paralysis, August 16, 1874, aged sixty-nine years.

Dr. Dickinson was one of the rare examples of the gospel winning its trophies among "them of Cæsar's household." Nature had done much for him, culture more. The accessories of family and fortune would have favored him; and had he chosen to enter the profession of the law, he might reasonably have anticipated its highest honors and rewards. But he preferred the humble and less glittering path of the gospel ministry, and devoted himself faithfully and conscientiously to its self-denying duties, to which he sacrificed not only his prospects, but his health as well. "His record is on high."

Dr. Dickinson was a gentlemanly, courteous and dignified clergyman, perhaps a little fastidious in his tastes, but a sincere and honest man. He wielded a polished and graceful pen, and his sermons, which he read closely, were model compositions. His published works were, besides numerous contributions to quarterly reviews and other periodicals, "Religion Teaching by Example," "Life and Times of Howard," "Responses from the Sacred Oracles," "Resurrection of Christ," etc.\*

\* Supplement to "Princeton Review," p. 148.

*Rev. John Chambers, D. D.*, was born in Stewartstown, Ireland, December 19, 1797, and was brought by his parents to this country while an infant. After spending some years in Ohio, they removed to Baltimore, where the son was employed in mercantile life. At the age of seventeen he connected himself with the Associate Reformed church under Rev. John M. Duncan, and was by that eminent divine induced to prepare for the ministry, which he did under his direction. In May, 1825, he was installed pastor of the Ninth Associate Reformed church in Philadelphia. The congregation were worshiping in a house built on Thirteenth above Market street by Margaret Duncan, Rev. Mr. Duncan's mother, in pursuance of a vow made by her when in imminent peril of shipwreck. In 1831 they removed to their present noble edifice at the corner of Broad and Sansom streets. When Mr. Duncan, about this time, renounced the jurisdiction of the General Assembly of the Presbyterian Church, into which the Associate Reformed, with Dr. Mason and others, had been merged, Dr. Chambers followed his example from sympathy with his teacher. His church was known as the First Independent church till October, 1873, when he and his congregation again sought and were cheerfully admitted to a connection with the Presbyterian body. The reception of this large and influential church, with their esteemed pastor, was hailed at the time as an event of the most inter-

esting kind. By order of the Presbytery of Philadelphia, the style of the church was changed, in honor of the pastor, to "The Chambers Presbyterian Church."

In May, 1875, the fiftieth anniversary of Dr. Chambers' pastorate was joyously celebrated, on which occasion he delivered a historical sermon, containing, among other items of interest, the statement that he had received three thousand five hundred and eighty-six members into the church, of whom twelve hundred are the number constituting the present actual membership; that between thirty and forty young men had entered the gospel ministry; that he had married two thousand three hundred and twenty-nine couples, and had attended between four thousand and five thousand funerals. He had preached on an average three sermons a week, which, for fifty years, would amount to a grand total (allowing necessary deductions) of more than seven thousand sermons. Dr. Chambers was no friend to sensational novelties of any sort, yet he had an extraordinary hold on the young people, and his weeknight prayer-meetings, with an attendance of three hundred, were a standing wonder.

It is due to truth to state, however, that his pastoral career was not uniformly smooth. During the late unhappy collision with the South his opposition to all war, joined with his pronounced political sentiments, led to the withdrawal of some of his elders and others who could not see eye to eye with him;

but this action was not embittered by any personal dislikes.

Dr. Chambers' conspicuous attribute was power. For the sake of that commanding influence which he exerted over the masses, he deliberately sacrificed book-learning and minute criticism. Bold and frank in the expression of his opinions, even those who differed with him could not but respect and admire his courage. He fearlessly attacked the crying abuses, vices and errors of the day, and was sometimes threatened with personal violence on account of his plainness of speech. He scourged the men of Succoth with thorns. Like John Knox, he called a spade a spade. His majestic person, his leonine mien, his clarion voice, his unquestionable sincerity, added weight to the fulminations of the pulpit. All that saw him, all that heard him, bore witness, voluntarily or involuntarily, that "this was a man." Like the prophets of the olden time, he only lived for the salvation of souls, and his sole concern was to preach the preaching that the Lord bade him.

Four brief months after the remarkable ovation of his fiftieth anniversary, toward midnight on the 22d of September of the present year, 1875, his useful life was brought to a close. The foundation for the malady that took him off had been laid by partial paralysis two years previously. Perhaps it is not too much to say that no man could have died in the city of Philadelphia more sincerely or more

widely lamented by all classes of society and all denominations of Christians.

My task is done. It has been laborious, but it has been a labor of love. One only regret attending it is that the work has been so imperfectly performed, and that for want of time some names have been necessarily omitted which I would gladly have retained. The rising sun illuminates only the highest mountain peaks, leaving the rest in shadow. To a similar course I have been compelled by the strict instructions of the Synod. Imperfect as this necrological list is, it reveals a host of distinguished ministers of the gospel of whose learning and virtues any Synod might be proud. Rather are we not called to exercise deep gratitude to the great Head of the Church for his bounteous ascension gifts, and should we not, in reliance on divine grace, sedulously imitate such bright examples?

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HISTORICAL SKETCH  
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BY R. M. PATTERSON,  
PASTOR OF THE SOUTH PRESBYTERIAN CHURCH, PHILADELPHIA ;

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OF  
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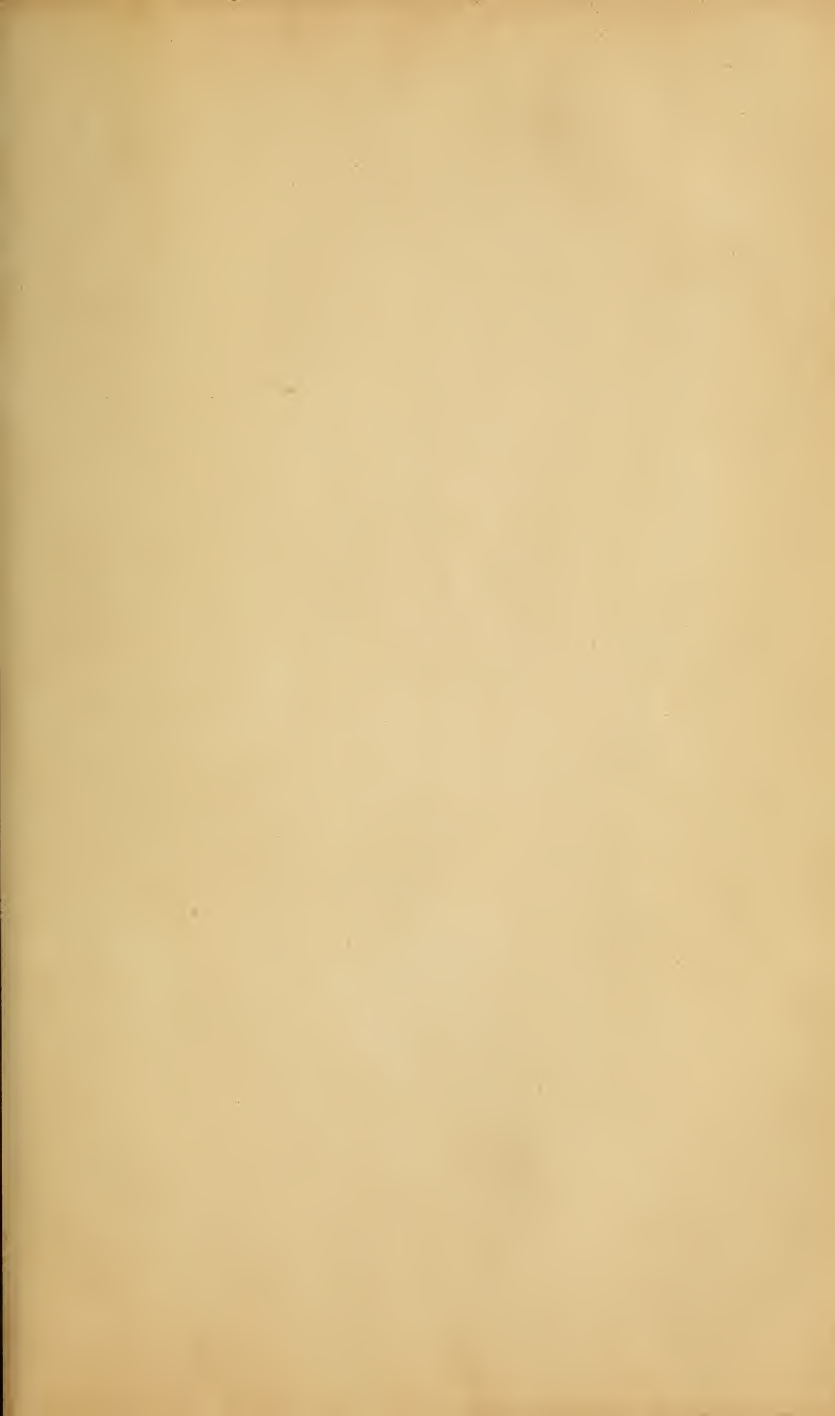
















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